

INTERNATIONAL JOURNAL *of Religious Education*

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APRIL, 1943



Governor and Mrs. Harold E. Stassen
Chicago Daily News

IN TIME OF WAR

*Our institutions and
agencies are appraised
according to the way
they serve a need*

Statements from two addresses given on February 8, 1943 by the Honorable Harold E. Stassen of Minnesota, new President of the International Council of Religious Education

THE International Council of Religious Education has a record of accomplishments that is outstanding. Under the able leadership that it has had through the years, the Council has made a significant impact upon religious education in America.

"The war-time services of the Council are increasingly effective. I speak of our services to the men in the armed forces around the world; the tens of thousands of uprooted families in the more than 400 war industrial communities and nearly a thousand demonstration centers for weekday religious education.

"I place of first importance the bringing of religious education in a personal sense to an increasing number of children of America who do not now have any religious education. Second to that, I feel very strongly that this International Council has a very distinct and vital role to play in seeking to assist and interpret basic principles of our religion into the problems of life: personal life, community life, national life, international life.

"I should like to ask the laymen, and those women at their sides, in the months and years ahead, to give an increased measure of devotion and support to the cause represented here. And when I bespeak that, I speak not simply for financial support, vital though that is; I speak of the support of a portion of your time, a portion of your energies, a portion of the strength of your intellect, a portion of your prayers."

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INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

203 North Wabash Avenue

Chicago, Illinois

International Journal of Religious Education

Volume 19 — Number 8

April 1943

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Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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Brown Brothers

Christ at Emmaus

By Rembrandt van Rijn

(Dutch 1606-1669)

THIS small but deeply impressive picture used to hang near Rembrandt's

"The Good Samaritan" in the Louvre, in Paris. Rembrandt evidently did not name it, so that it goes by various titles; at the Louvre they called it "The Pilgrims of Emmaus." The painting is full of reverence and deep religious feeling. It was painted in 1648, when Rembrandt had learned what it meant to suffer. His beloved first wife, Saskia, was dead. His popularity had gone. Poverty had overtaken him and stripped him of many of the artistic treasures for which he had paid great sums because he wanted them so much. Instead of embittering him, however, these happenings had increased his sympathy for others who had suffered. Over and over again he sketched and etched and painted an imaginary scene of Christ appearing to the travellers at Emmaus.

It is a simple scene, three people seated at a small table in the midst of a tall, dark

room, a third person bringing in more food. But the stranger has just broken the bread

before him and in the act has revealed himself the risen Christ. The face which Rembrandt so often painted, with high cheek bones and dark brown, "seeing" eyes, is here luminous with the light of another world. The intensity of his own emotion is expressed in the placing of his bare feet, the posture of his body, the tilted head. The others, who had known him and loved him from afar, are struck with amazement. Their very hands and figures look surprised, and they gaze with love and awe at the face before them.

In this painting Rembrandt realized the miraculous presence of Christ more fully than even he was able often to do. As one who loved the picture dearly has written, "It reveals the heart of Rembrandt and shows to what heights a painter may attain when intense feeling is allied with superb craftsmanship."

EDITORIALS

Challenges facing religious education

Excerpts from an address given by Governor Harold E. Stassen, President of the International Council of Religious Education, at the opening meeting of the Conference on "Christian Education Faces Wartime Needs," held in Chicago February 8 and 9.

THERE IS A GREATER NEED for the International Council of Religious Education and for everything that it represents today than there has been at any previous period. I would like to discuss with you frankly my viewpoints of the challenge that now faces this Council.

I believe it is two-fold. First: To pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education. Second: To seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political, and international problems of our times.

No one can overestimate the importance of bringing religious education in a very personal way to an increasing number of the men and women, boys and girls of our country. This means, first and foremost, of course, active, devoted support to the churches of America. They are and they must continue to be the temples of God. The Advance program must be emphasized and carried on to the fullest possible degree. Pastors must be encouraged. The Sunday schools must be stimulated and supported. The community programs now under way, the weekday church schools, the radio programs, should be given backing.

In addition, we must seek new ways. He who walked in Galilee was constantly using new methods of reaching the people.

One of the most important things in every community is to try to find out where the boys and girls of that community who are not receiving any religious education, are living. Are they in a new suburb that has sprung up, connected with the war industry? Are they in a depressed area that cannot support a church? Are they in a section of the city that is rather removed from its travel facilities by the rationing and restrictions of war time travel? A survey and a mapping to locate the numbers of these children should be a task which the churches together should embark upon.

Having found those areas and those locations, some sample surveying might be advisable within the areas to determine why these children are not receiving any religious education. What would they be most apt to attend? Would it be a number of Sunday school classes conducted in private homes, each class in a separate home? Should it be related to a program of wholesome community recreation for children? Given the objectives of reaching these children, then there must be the ingenious, enterprising effort to reach them that has characterized our people in their approach to other tasks.

Are there other avenues? Can we devise an appealing, picturesque little booklet, approved by all the denomina-

tions, particularly suitable for young children to read who have never been inside of a Sunday school or church? Can we use the best understanding of visual education and of child psychology in preparing such documents of religious education?

Can we develop more radio programs, particularly directed to children? Could there be expertly prepared a basically sound radio children's hour for the particular purpose of reaching those children who have not the advantages of Sunday school and church attendance? Could it be of the serial story variety, revolving about the lives of children? Would the weekly newspapers of America extend space for messages to the children, or stories for the children, if they were attractively prepared, if they were approved by the denominations of the International Council, and if they also gave a similar opportunity to any other great religious group or faith?

I place of first importance the bringing of religious education in a personal sense to an increasing number of the children of America who do not now have any religious education.

Second to that, but of extreme significance, is the interpretation of the concepts of our religion to the problems of life. By that I mean not only to the problems of personal lives, but to the problems of community life, of national life, of international life. Naturally these interpretations would vary.

Of course, I do not propose that we violate the fundamental principle of separation of church and state. But, if religion is to be vital, the decisions of state, the decisions of the community, the decisions of the commercial world must not be made entirely shut off from the fundamental precepts of our religious belief. What should our attitude be after victory in this war toward cooperation with the other nations of the world? What should our policies be toward the Axis nations after the war? Can we smugly wrap the cloak of our rich resources around us and go blithely on our way, heads up, looking neither right nor left, East nor West?

Or do the concepts of our religion mean that we must take a responsibility toward men and women and little children on another continent? Should we take a full part in establishing a machinery of justice and of cooperation on a new level of government of the nations? Should this new level of government maintain a police force to support the orderly conduct of affairs? Should this new level of government develop an elementary code of justice for the protection of minorities, the preventing of religious persecution, the abolishing of slavery? Should this new level of government develop a court to administer that code of justice? Will this new level of government play a part in the administration of the great international airways of the future, so that the airplane becomes a mechanism for good, for culture, for progress, instead of the wings for bombs, death, destruction and suffering? Can you find any narrow nationalism in the statement, "Go ye unto all the nations"?

No one can stand up and give detailed, precise interpre-

tations and blueprints for these problems. But I hope that in the days and weeks and months ahead, during the war and after the war, in ten thousand pulpits messages will search for the answer to this interpretation of the principles of our religion to the problems of our life.

I hope that in ten thousand Sunday schools, discussions in search of these answers will take place. It is not enough that we interpret our religion as to what it means in terms of personal morals and personal conduct. We must also interpret it in terms of national morals and national conduct.

These two phases, then, are my frank view of the challenge before the church and the challenge before the International Council of Religious Education.

A year to look back upon

THE ANNUAL MEETING of the International Council of Religious Education for 1943 is over.

Each year the *Journal* has given a review of the annual meeting of the Council on these pages. It has not been the custom, our readers may recall, to refer to each year's meetings as "the biggest and best" or as "the most significant yet held in the history of cooperative Protestantism," or words to that effect, even though at times a strong case could be made out for some such claim. We have tried to tell the story and let the reader draw his own conclusions.

It may be that in the years to come we shall look back upon this year as the date when a number of important things happened—when some important decisions were made. (Time, of course, has a knack of making us look back upon different things than we expected to.)

This was the year when Harold E. Stassen, Governor of Minnesota, took over his responsibilities as President of the Council. The extracts from his address given on the preceding page show something of the vision and purpose with which this young Christian layman, already a national figure in public service, takes up his new responsibilities. There are ideas and plans there to bring about important changes in Christian education and we know that Governor Stassen will do his part ably in putting them to work. The rest of us must do ours.

This will be known as the year when the International Council committed itself officially to the general direction being worked out for bringing together into one agency the eight separate national inter-church agencies in the country. This decision came only after several years of earnest consideration by a representative committee of the Council's foremost leaders. Such action could not be taken hastily by any of the agencies; each has had committed to it by the churches important responsibilities to carry on in behalf of all. Cooperative Christian education has had a long, notable history in this cooperative service. The Council, through its own committee and in cooperation with other bodies, has given this matter careful thought. It could do no less because any organizational structure has an effect upon the program that it carries; and Christian education, we believe, has such a vital place in the church that, for the sake of the church and its mission, the educational idea and method must have a full and free opportunity. The Council considered the matter in the light of the responsibility historically committed to it and of the total church program to which that concern belongs. It is significant that the Council approved the general plans and referred them to its constituent denominations and state councils for review and report a year hence.

This year the Council adopted a thoroughgoing statement and program on Christian education in a time of war. On account of travel and other war conditions, the Council cancelled the meetings of the Advisory Sections. Instead of bringing together 2000 people as in 1942, a smaller conference of 477 carefully selected delegates, professional and lay, met for two days under the theme, "Christian Education Faces Wartime Needs." Stimulating addresses were presented in general sessions and eight commissions met and prepared reports on the following phases of the total problem: The United Advance Meets the Emergency, Family Security in Wartime, The Church Serving Men Under Arms, The Church Serving War-industry and Camp Communities, The Church's Stake in War-time Community Activities, The United Field Approach—a War Emergency Measure, Preparing the Church for its Post-war Responsibility, and Our Part in a Worldwide Fellowship in Christian Education. The reports of these commissions and other documents were reviewed by a representative committee and used as the basis of a comprehensive report. This was adopted by the Council and will profoundly influence the program of Christian education in the future.

The Council finally approved the first set of lesson outlines presented by the new lesson committees, including the new Uniform Outlines for 1945. It adopted, in connection with the latter, a new principle for embodying temperance education in the lesson outlines wherever it emerges naturally from the biblical material. Such lessons, however, will be indicated as having temperance emphasis.

It may be, then, that people will look back upon this year as the time at which meaningful actions like these were taken.

"Finally—," to quote one of the *Journal's* popular departments, the Council again balanced its budget.

For Those Who Died

A Meditation for Good Friday

GOD OF THE DEAD and of the Living, we come unto Thee in gratitude for those who died that others might live.

For those who on many distant fields of battle gave their lives for their country and their homes and for all who were to come after them—

For sailors who in the service of commerce found in the restless ocean their last long sleep—

For statesmen who gave of life and health to build a better world—

For martyrs who sold their bodies for their souls' desire—

For policemen and firemen who died on duty to protect the homes of us all—

For the mother who traded her life for that of her child—

For the physician who purchased in his death the knowledge to make our lives secure—

For these, O God of the Ages, we bring our words of memory and of praise.

Seal thou our gratitude in our new consecration to the unfinished cause for which they gave "the last full measure of devotion."

And we offer this prayer in the name of him who in his death made sacrifice a glory for ever more. Amen

P. R. H.

International Journal of Religious Education

I believe in life everlasting

By Carl A. Glover*

THE EASTER SEASON returns. The fair face of nature is renewed. Churches are filled with worshippers. The assembled throngs find lovely flowers, inspiring music, and joyous processions in their places of worship.

Why do we emphasize the Easter observance? Why do Christians the world over attach especial significance to the Easter service? What deep meaning do I, personally, find in Easter? The point of departure in meeting questions about Easter is conditioned by the mood of the moment, but the climactic affirmation is always the same: I believe in life after death.



I believe in the truth of mankind's greatest hope. From the dawn of human history men have entertained the hope that those who pass beyond the veil enter into larger life. The hope grew out of love. Men were bound to their families and friends by ties of warm affection. Then the cords snapped. Death intervened. They could not believe, however, that the lives held so dear had become like furrows plowed in water. The urgency of love demanded a happier fate. They were like bystanders on the seashore who watched voyager after voyager pass over the horizon. These voyagers disappeared from their sight; but the onlookers knew that instead of being swallowed by the sea, the travelers continued their journey. So, they hoped, it was with their friends who passed into the great beyond. Without any assurance other than the cry of the heart, they believed:

"Many waters cannot quench love,
Neither can floods drown it."

And they hoped that the voyagers continued their journey in realms beyond sight.

It seems incredible that the Creator would make sport of mankind's most cherished hope. My heart rejects the thesis that God, having made man capable of deep love, permits that love to end in hopelessness. So I declare my faith: I believe in life after death.



I believe that the human adventure makes sense. It may be, as the cynic contends, that our life sometimes resembles "a tale told by an idiot; full of sound and fury, signifying nothing."

But that statement fails to do justice to all the facts. to pontificate that life is idle emptiness because some of it seems to be "full of sound and fury, signifying nothing" is like dwelling at length upon the sunspots and failing to mention the full-orbed splendor of the skies. Man often is trivial. But he is capable also of gaining exalted heights.

Dare we apply the term "trivial" to lives like Abraham Lincoln, David Livingstone, Wilfred Grenfell, and other

"... millions who, humble and nameless

The straight, hard pathway trod?"

Lives like these are a testimony to the restlessness that

*Author and Congregational minister, Waltham, Massachusetts.

makes man reach out for the good, the true, and the beautiful. He will submit to rigorous discipline and make stupendous sacrifices in order to keep faith with the inward monitor.

Can we so stultify our reason as to believe that superb spiritual character, gained through suffering and sacrifice goes down into dust when the body dies? If we can accept that, we can believe anything. Reason rejects that pessimism. Reason cries out for a reasonable interpretation of the human adventure. So, as a reasonable being who believes in a reasonable universe and a reasonable interpretation of the human adventure, I declare my faith in life after death.



I believe in Jesus' spiritual insights. Experience has proved the truth of many of these insights. Modern psychiatrists, for example, acknowledge the truth of Jesus' insight into the physical results of inner attitudes. Hatred, say the psychiatrists, poisons the springs of life, and love is a healing sunshine. Jesus saw the relationship between sin and some physical maladies. By giving the assurance of forgiveness, he enabled the lame to walk. Psychiatrists are now agreed that the sense of guilt is a potent factor in many maladies, and that in these cases the illnesses will be cured when the sense of guilt is lifted. Jesus' insight into the brotherhood of man has also proved correct. Economists and statesmen now realize the essential truth of this teaching. Even those who make no profession of Christianity have come to admit that strikes, wars, and distress are inevitable unless the principle of world brotherhood is worked out on an international scale.

So it is in other areas where the spiritual element is dominant. Jesus understood the spiritual medium in which man lives and moves and has his being. He understood the operation of spiritual laws. And his insights have proved to be correct.

Jesus' spiritual insights covered more than present horizons. They included the hereafter. Continued life after death was not something Jesus argued about. He took that article of faith for granted. He did not believe that the journeying generations had ended their pilgrimage in dusty death. His faith in immortality was natural as breathing, real as food. Jesus assurance of continued life was an integral part of his scheme of thought.

I believe in Jesus Christ. I accept his teachings. I am convinced of the wisdom of his insights. Having proved the correctness of his insights in areas where that correctness can be proved, I gladly trust his insight concerning the hereafter.



I believe in the resurrection of Jesus Christ. My confidence in this affirmation of Christian belief corresponds to my assurance of any other well-attested fact of history. I hold no brief for a particular theory about the nature of our Lord's resurrection body, but am fully convinced about the resurrection fact. He survived the grave. He arose. He lives today.

"He is risen!" That was the amazing message of the disciples to one another and to mankind. That was the heartening fact that infused hope and courage and determination; so that they bravely faced persecution and death in order to proclaim their risen Master to all the world.

(Continued on page 36)

Home influence on attendance

And other factors affecting church school loyalty

By Ralph N. McEntire

If anyone has a right to speak with authority on matters relating to Sunday school statistics in local churches it is Mr. Ralph N. McEntire, a prominent business man of Topeka, Kansas. He began his hobby of gathering statistical studies in 1898 and has been at it ever since. It was natural, therefore, that the Editorial Board wrote to him when it wanted the answer to this question:

"What have you found, in your research, as to definite evidence of the effect of home and parental influences or example on children's attendance at Sunday school, their sustained membership, church accession, continuing loyalties, etc.? Will children go regularly to church school and join the church if their parents are indifferent?"

Mr. McEntire has replied with factual illustrations drawn from his wealth of careful observation, and has added some personal conclusions.

THE FIRST CASE study of parental influence on Sunday school membership began in 1908. A research-minded Sunday school secretary for several years analyzed the "other-than-good-reason" withdrawals of members under twenty years of age. There were some 700. These were rechecked to ascertain in how many cases either father or mother was enrolled in the school, or known to be actively supporting the work. There were but three out of the seven hundred. That the effect of home influence has not changed during the past thirty-four years is proved by the fact that a similar study in 1942 showed only one instance of such a withdrawal when a parent was also in the church school.

2. Sixty-nine members of a church school were traced throughout their Sunday school life-time, from the Beginners' Department to the time of their withdrawal. The reasons for withdrawals were listed and it was found that more than eighty per cent of the other-than-good reasons for their leaving stemmed directly from parental influence or example or act, intentionally or thoughtlessly or selfishly.

3. A checker went about to a number of different church schools and stood at the door watching the children come in. By him stood a local member to supply names. When a car drove up, children got out alone and the adult drove away, the checker wrote down the names of the children. A recheck a year later revealed that more than fifty per cent of all such children were already withdrawn. That was compared with about fifteen per cent of other, parent-accompanied children. At one school, and one only,

did an adult representative of the school step to the car, thank the parents for bringing their children, and extend a cordial invitation to visit the school or unite with it. That one school showed an average attendance some fifty per cent better than the average.

4. Careful and rather extensive studies of church accessions of church school members indicate that some ninety per cent of these had a Christian home background on which the church could build. That means a regrettably small per cent of accessions of children from other types of homes. Many children from non-Christian homes go to Sunday school but the schools seem unable to bring them to a commitment to church membership without home support.

5. Studies of members of seniors and young people's groups, tracing individual memberships through the local school or elsewhere when possible, show that more than ninety per cent of those who remain in the school, progressing through the various departments, come from homes where parents are church members and actively support the program. (The fact that the average school does not regard such data as worth recording may indicate a weakness in program building which overlooks indicative data or facts.)

Where is your home?

If we could stop right here, and be satisfied with figures rather than the facts behind the figures, we might feel that cause and effect were established and thus place all the responsibility upon the parents and none on those who build and administer the church school program. The story of the Good Shepherd, however, is not that of one who specialized in a scientific selection of approved foods, provided a place where such food was to be made available, and placed upon the sheep all responsibility for care and "attendance" of the lambs.

Clearly there seems to be an indicated need for a wider vision of what constitutes "home" and "home influence" and parental "responsibility." At the International Council luncheon honoring our incoming president, Governor Stassen, a guest at one of the tables asked others at that table, "Where is your home?" One said, "Here in Chicago," and everyone else named a state. Under varying situations we instinctively locate "home" as, first, at a given street number, then as a named section of a city, then as a county, state, nation. Parental and church attitudes which accept responsibility for "home influence" on that basis are much more significant than those based on a "four-wall" limitation.

A farmer, winning championship honors on certain grains, explained his success as being due to the fact of his realization that he could not fence out pollen, pests, etc., so he shared seed and skills until he has surrounded his acres with other fields of high standards. Then, and then only, was it possible to achieve his own success.

Thus reference must be made to specific studies showing community influence on church school membership and success.

1. Statistical data indicated marked progress in a certain school. A visitor to the city found the standard denominational material and programs in use and nothing especially exceptional in administration. Then it developed that another denomination represented in the community predominated in numbers, per cent of population, and in-



Church attendance was supported by the community.

fluence. Its members were notable for loyalty to and attendance at their churches. They created a community attitude of church attendance; it was the usual, the "right" thing to do. That community influence reacted to the advantage of the other churches, although there was no cooperative unity in the city. The success of the school under study seemed to be due to influences created outside its own jurisdiction.

This supposition was substantiated when the pastor of that church transferred to another city. In the new charge his own denomination occupied the position of community dominance in numbers. Unfortunately, the church-going and church-support attitude and influence were lacking. With a skilled, experienced pastor, identical program and materials, and double the membership in both church and school, he was able to win less than half the support he had in the other city.

2. Research in a certain school revealed remarkable success in both reaching and holding children and young people. "Side-walk" observations showed the arrival of family groups to be the rule, not the exception. The case of a new member was studied. It was revealed that contacts had been made in that boy's home, within a week, by his teacher and by representatives of both men's and women's adult classes. The church drew a circle which took in that home. We might think that almost any church or its school could do that.

But here is revealed a paradox. With fullest recognition and honor to these adults who worked so diligently for their church school, we have to face the fact that they have comparatively little demand upon their time or interest for community service through other organizations. Their life, joyous as it is, centers in their church. That factor injects a specific phase into our considerations. Increasingly our religious educational program seeks to

instill the ideals of brotherhood and service. Usually the outlet for such expressional activities is through a special organization, sometimes with distinct religious elements, sometimes not, but nearly always apart from a specific church. The better our success in these teachings, the more certain we are to transfer our activities to other organizations.

It is a bit disturbing to trace such individual activities and interests and find how frequently the specialized activity outside the church takes first place in personal interests and then, logically, in home influence. The children in the home naturally rank the outside-the-church activity much higher than the church school because that so important "table conversation" lauds the one and neglects the other. In such cases we have done a good job of education but we have lost outstanding leadership ability which would have been invaluable in the church and its school.

Facts behind the figures

We do well to seek the facts behind the figures. Attendance records, on the average, seem unquestionably to be affected by parental and home influences. Average attendance, however, is shown by thousands of individual attendance records to be so far below the public school records of the same individuals as to make really "educational" work impossible. When a church school establishes attendance requirements, numbers are at once greatly decreased. (That consideration is apart from the question as to whether better work with a few is more desirable.)

Too many parents favor church school contacts for their children provided attendance regularity does not interfere with social contacts, with desired prestige, with music, art, drama or other training regarded as cultural, or with entertainment and recreational activities which may call for sleeping late Sunday morning to "catch up." All too often parents regard the church school as a worthwhile contact for such days as do not have these other, higher rated, activities, scheduled. Why? As a generality forced by space limitations, this is usually true because the church has not "educated" those parents to a realization of the relative values inherent in the many activities.

Generalization data may lead us astray. Here is a boy in his early teens attending a conference, taking part in a discussion as to what attracted him or what holds him in the church school. He votes "pals" as the first and most important factor and places "home influence" in sixth place. The results of that conference were widely used as proving the relative unimportance of the home in modern life. The discovered fact was that those parents had wisely made great investment of time and interest and effort in establishing their son's contacts and friendships; they brought the "right" boys into their home; they skilfully led and directed his interest. In this case, that "worked." (There is no claim that it always does work.) The day will come, of course, when the boy will realize the influence which really guided him.

Such illustrations, verified by personal studies, could be multiplied by the hundreds. Whole sections of note books are untouched. But there are here, perhaps, enough citations to supply background for some personal beliefs and conclusions.

(Continued on page 9)

Collective bargaining for parents

By Harriet Harmon Dexter*

BUT ALL THE OTHER KIDS DO IT!" This is the blank wall that meets the arguments of any parent who tries to stem the tide—be it with ever so small a dam—of youngsters running wild. Too many parties, too many shows, too many dates, too late dates, too many comics (a misnomer today), too much spending money. But even when reasonable parents talk over the problems with intelligent children the last argument is, "But what do you want me to do? All the other kids are doing it!"

Children want to be like others

This desire of a child to be like other children is a normal attitude and one which is an asset to workers with children and young people if properly used. We capitalize on this need for group approval in building moral standards. Parents and teachers frequently raise the question, "What will people think of you if you behave like that?" or "That simply is not done by nice people." Which is another way of saying that society has set certain standards of behavior to which individuals conform or social sanctions are brought against them. Only an extreme individualist breaks away from this need for social acceptance, a Henry Thoreau or a Walt Whitman, but most of us parents and most of our children belong to the average run of society and we must think in terms of average people.

No doubt every adult can remember some incident in his childhood when he suffered physically because he was different from the other children of the group. It may have been something as insignificant as wearing shoes of a different type, or a dress with the wrong kind of sleeves, or galoshes of the wrong height, or the hair braided instead of rolled—however trifling from an adult point of view, the fact of difference created mental and physical suffering. Many a girl has stayed home from an anticipated party because she could not bring herself to appear in a dress too different from the kind the other girls would be wearing.

To expect a child, then, or one family of children, placidly to accept restraints of a home which tend to make them different from the other young people of their natural group is expecting abnormal behavior. As parents we had better accept the fact that if "all the other kids are doing it" it is because all the other parents are letting "all the other kids do it." It is the parents who must have the courage to break from the norm rather than to expect their children, under parental compulsion, to become leaders of reform.

* Ashland, Wisconsin

One family protests—and finds supporters

A family moved into a new community, a socially elite suburb. The social life of the eighth grade children was as sophisticated as that of the Junior Leaguers—almost. Somewhat bewildered, the mother visited the principal to talk things over with her. After presenting her point of view it was the principal who was bewildered. "I hardly know what to say because the subject has never come up before. In the six years I have been here you are the first parent who has raised a question. The others have all seemed grateful to have the school take the children's social life off their hands."

The mother left the school thinking that one set of parents with a different idea was rather a hopeless minority. She stopped at a neighbor's house on the way home and over a cup of tea told of her afternoon experience. The neighbor confided, "Our twins are in the seventh grade and my husband and I are simply dreading next year. But there does not seem to be much we can do about it. The customs of this community are well established—as you may find out."

But during the next few weeks this mother found five other mothers of eighth-grade children and one minister who were actively interested in a change of social practices. Each mother had supposed herself the only parent with unconforming ideas and had accepted defeat without a struggle. But the combination of five parents and one church leader made the beginning of a group which others were glad to join. Before long, through the cooperation of the parents, the school and the church, a more normal social life took the place of the sophisticated practices to which the mothers of the eighth-graders objected.

How about "collective bargaining"?

Collective bargaining among parents—that is about what it amounts to. Only bargaining is not too good a word. It suggests haggling and compromise. One could imagine a spectacular bit of collective bargaining among parents in which they called a strike, refused all privileges to all their children until the party of the second part (the young people) came to terms with the demands of the party of the first part (the striking parents). Dance halls, movies and other buildings to which the young people habitually resorted would be picketed by parents on school nights. Representatives of the party of the first part and the party of the second part, after several days of ill will and growing tension, would meet with a committee of unprejudiced individuals who composed a court of arbitration. Both parties would accept terms; the young people would have a new code of social practices; the mothers would return to the long-delayed family washings and the fathers to their counting rooms. But this is not the way collective bargaining will work out among Christian parents in most communities—let us hope.

Instead of collective bargaining perhaps collective responsibility is more nearly descriptive of the thing we parents need between us. But how would parents begin to be collectively effective?

Each parent would begin by being honest with himself; by having the courage of his own convictions, convictions based upon honest thinking and not upon tradition or prejudice. He would be honest in his discussions with his

children. He would be willing to assume the responsibilities of parenthood.

A new ruling was announced in a high school. No student would be granted an excuse to miss classes to accompany the football team to neighboring towns. The first game of the season brought scores of notes from parents requesting that their son or daughter be excused. The principal replied to each note that no exceptions were being made. One father who had made such a request, wrote back to the principal, "I am strong for you. Thank you for not excusing my daughter. I did not want her to go anyway." But the father had passed the buck to the school!

A second characteristic needed in parents to make them effective in a cooperative group is an active desire to improve conditions, and not merely a negative attitude toward participation in existing social customs.

A beginning may be made with church groups

In a small community the church is the ideal center for a cooperating group of parents. An occasional Parent's Forum would bring results. An afternoon session of the Ladies' Aid or the Women's Council spent in discussing "Our Children" would be a good investment of time. Of course, these groups do have theoretical discussions on problems of delinquency, leisure time activities and recreation *in the abstract*. But seldom does a group of mothers begin by saying, "We know enough to start on. What will we do about *our own* children?" There is merit in the good old system of signing on the dotted line. We would be worth more to our communities as Christian parents if we were willing to publicly commit ourselves to a definite line of action in cooperation with other parents.

Let's insert the word "active" before "cooperation." That means that if a group of parents is concerned about the reading of cheap magazines among the high school students, *we* will volunteer to be on a committee to visit the newsstand proprietors. It means *we* will be willing to buy some books—good, exciting books with a kick, but not a back kick; that *we* will urge our youngsters to swap them even if the pages get torn and the backs bent. If we do not approve three shows a week, or two or one, it means *we* will help sponsor sleigh rides or treasure hunts, let the "gang of kids" or the "set of young people" congregate at our house although it may mean extra baking, extra cleaning, or even staying home from a good show ourselves to be some place in the house during the evening.

In larger communities the local church may not be a logical center. Its membership often cuts across too many school districts, social groups and geographic areas. In such a case the churches themselves must be cooperative and have an organization through which parents of different churches can approach their common problems. Some kind of interdenominational council could become the clinic for parents suffering from an epidemic of problem-childrenitis.

Alternative centers of organization

Or parents might take a tip from the block organizations instituted for defense programs. Neighborhood groups are logical children's groups. Imagine reading in the morning paper, "There will be a meeting of the fathers of Block 28 on Tuesday evening to discuss certain tendencies in their young sons. . . ." It could be done.

In many towns the P. T. A. would be a good group to

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Ramsey Co. SS Ass'n.

"Active" cooperation among parents starts action.

start some cooperative thinking and planning. Too often the P. T. A. goes abstract and fails to tackle the concrete problems of the ten teachers and two hundred mothers who are jointly responsible for the children in a given school. An example, not too extreme, is the afternoon an outside speaker was brought in to discuss children's health problems. A major point was the necessity of sufficient sleep. During the business session which followed, four evening meetings were announced for that week, and the participation or attendance of the school children was strongly urged for each. If all parents would allow their children, depending upon age, a limited number of school nights out (or none at all), community organizations would conform to this social calendar—of necessity.

Parents of children in Cub Packs, Scout Troops, Sub-deb Clubs, or any formal or informal group of young people which wields social sanctions upon its members, may logically join for collective action.

Collective bargaining among parents—a bit revolutionary perhaps. But the day of parents is not past and effective parenthood still has a future. Collective responsibility among parents would solve many distressing problems because then "all the kids" would be doing it. And that is about all most young people want.

Home Influence on Attendance

(Continued from page 7)

The church and church school have many times the prospect for success in winning, holding and "religiously educating" children and youth if there be the support of parental cooperation and home influence.

Possibilities are greatly increased if both parents and church have the vision of "home-community" responsibilities and opportunities.

Few churches and fewer parents have demonstrated their ability to realize ideals in the development of children, solely by individual effort. Cooperation, united action, combination of resources and influence are essential.

With all the general trends, we must never overlook the glorious exceptions, the cases where there are marvelous achievements even though there be a lack of home support. That lack must never be regarded as a "hopeless handicap." Parental failure never justifies failure on our part to serve to the uttermost.

A circulating picture gallery

For the homes in your church

By Frank Grebe*

BECAUSE OF RESTRICTIONS ON TRAVEL, the American home has a new chance to become the family center. Not in twenty-five years have parents and children had such a glorious opportunity to make "home" a place for fun, the setting for spiritual living, a center of beauty. By using pictures in a variety of ways, the home can be made not only more beautiful but more effective as a center for learning. Art at its best does not stop with its own limitations. It is transformed into spiritual values which become motivating qualities for everyday living.

The purpose of this article is to suggest one way in which the local church might help its families develop an increasing appreciation of beauty within their homes.

This suggestion is an adaptation of a plan conceived by Mr. B. B. Thresher, now of Cincinnati, and inaugurated by the Dayton Art Institute several years ago. Mr. Thresher's idea is known as The Dayton Plan of a Circulating Gallery of Portable Pictures. The plan provided for the collection of a number of original paintings, selected by a committee, and then made available to a list of persons in the city. A painting was chosen, taken home and hung for one month. At the end of the period, the picture could be purchased or returned to the Institute, and another picture borrowed.

An adaptation of this plan could be developed by the local churches of our country and thereby multiply their present teaching ministry many times. Any church, rich or poor, large or small, rural or urban, in the north, south, east or west of our nation could evolve some scheme comparable to the following plan.

The plan for a circulating gallery

Let us suppose that your church buys five prints this year which are suitable for hanging in the living rooms of the homes of members of your church. These prints would be framed with appropriate moldings and mats. Many art stores, picture shops or department stores carry a wide variety of framing materials and always some person is eager to suggest the appropriate molding and mat to be used. It would always be wise to frame the picture before lending it because then it would be adequately protected.

After the five prints have been suitably framed, the title of the picture and the artist should be attached to the reverse side of each print. Very likely there is a member of your church who would enjoy studying the picture and reading about it in the public library, and then writing a brief interpretation which would accompany the print on its journey into the homes of the families of your church.

This interpretation should be carefully typed and beautifully tied in an attractive colored binding. The interpretation could frequently include a list of questions which would be answered by the parents or children as they studied the picture when it first arrived. The questions would not be in the form of an examination, but would be so worded that they would lead the members of the family into an accurate understanding of the artist's message.

When the five framed prints, and their respective interpretations were ready, an announcement of the plan could be made. At the beginning of the project, a picture could be kept perhaps for two months. On such a schedule, five pictures could have been in thirty homes during the first year. Such a plan, as you can see, can become a far-reaching ministry, especially when multiplied by a number of years.

A simple appropriate service of dedication could be written to accompany these prints, thus encouraging all members of the family to discover the spiritual values underlying the more obvious joy of associating with new beauty within the home.

Thus far, pictures for the living room only have been suggested. Obviously some subjects would be more appropriate for the son's or the daughter's room. Another type of subject might be used as a focus for that part of the home which has been set aside for meditation and worship. An increasing number of homes have children's corners and attractive worship centers where an appropriate picture could dominate and enrich the experience of private or group worship.



University Prints.

"The Tribute Money" by Titian.

*Minister of Religious Education, the Second Church in Newton; West Newton, Massachusetts.



Hale, Cushman and Flint

The organization for administering the plan

This plan, although very simple, would need a "prime mover," someone who would be interested and who could put the idea into actuality. A committee of three persons could easily launch such a plan. A public school art teacher might welcome the opportunity to serve on such a committee. The following suggestions would need consideration:

1. The selection and framing of the prints.
2. A place where they could be issued and returned.
3. A simple catalogue system which would show where the picture is, who had had it previously and its original cost.
4. A method of introducing new prints to all the parish. This first interpretation could be done by the minister at a morning or evening service, by the church school superintendent or by a qualified layman.
5. An item in the annual budget to provide for additional pictures every year.
6. An opportunity for children and young people to demonstrate their mastery of the picture which had been in their home. Such opportunities might be provided at a church-night meeting, a parent-teacher meeting or at the regular session of the church school.
7. An opportunity for members of the church to make requests for new pictures. Although the committee should be the court of last appeal, nevertheless, it should welcome suggestions for new acquisitions.

"Where can we get pictures?"

The answer to this question of course is the important point of pivot for the whole project. It is not as difficult to secure good copies of fine paintings as we are so often led to believe. Actually a little imagination and much perseverance can work miracles in securing a picture even when you are frequently confronted by a clerk's "never heard of it." The first requirement is to know definitely what you want. It is not enough to say: "There's a boy lying on his stomach looking at a sailor." You will be much more successful if you can say: "I want Millais' 'Boyhood of Raleigh.'" The public library frequently has much more material on art and artists than is generally known. Very small shops contain a surprisingly large number of informative publishers' catalogues. In fact, many attics hold treasures which are surprisingly valuable when dusted and placed in new frames.

Almost without exception a colored print should be used. A black and white copy of any fine painting immediately loses a great amount of its emotional value, and should be avoided. The important question however is not whether it is black and white or colored, but whether *it is worth hanging at all*. Good copies of the world's masterpieces, paintings of magnificent expressions in nature, the portrait of an outstanding man or woman, the presentation of a thrilling social preachment—these are the kinds of subjects worth hanging. Generally the print, when framed, should measure not less than eighteen by twenty-four inches and preferably larger. A mat of three to six inches

in width, bordering the print, usually increases the total effect.

Most art shops and picture stores are eager and willing to secure a print if it is not already in stock. Let me repeat, a little imagination and much perseverance work wonders.

A short list of subjects

Any author who has the audacity to recommend a short list of pictures for use in the home is inviting the attack of painters, critics and publishers. Nevertheless, the list below is suggested in the hope that it will serve as a point of departure for you as you move into a realm of great beauty and thrilling experience. It is hoped that many churches will launch a Circulating Library of Pictures. By pooling their results with the *International Journal* a significant list of pictures that have been found favorites for home use could be made available for the use of all churches.

EDITOR'S NOTE:

The *International Journal* has carried black and white reproductions of many of the pictures listed here, as well as others which are appropriate for home use. In the following list the reference in parentheses indicates where in the *Journal* the picture mentioned has been printed. This is for purposes of identification by those who have access to filed copies of the *Journal*.

OLD TESTAMENT

Michaelangelo: "Creation of Man," and various prophets, from the murals on the ceiling in the Sistine Chapel (*Isaiah*, Jan. '41, p. 2)

William B. Hole: "Abraham and Isaac at Mt. Moriah"; "David Spares Saul's Life"

Botticelli: "Moses and the Daughters of Jethro"

Harold Copping: "Samuel and Eli"

John S. Sargent: "Frieze of the Prophets," or details, as Amos, Hosea, Ezekiel, Isaiah (Jan. '37, p. 5)

Calderon: "Ruth and Naomi" (Dec. '36, p. 5)

NEW TESTAMENT

Fra Angelico: "The Annunciation"

Burne-Jones: "The Star of Bethlehem"

Correggio: "The Holy Night" (Dec. '27, p. 15)

Raphael: "The Sistine Madonna" (Dec. '25, p. 47); "St. Paul"

(June '37, p. 5); "The Transfiguration" (Mar. '43, p. 2)

Homan Hunt: "Finding the Boy in the Temple"

Zimmermann: "Christ and the Fisherman" (Sept. '28, p. 9)

Millet: "The Sower"

Von Uhde: "Suffer the Little Children" (June '39, p. 2)

Kirchbach: "Christ Cleansing the Temple"

Da Vinci: "The Last Supper"; "Head of the Christ" (Mar. '41, p. 2)

Munkacsy: "Christ Before Pilate"

Burnand: "Peter and John Running to the Tomb" (Oct. '37, p. 6); "Go . . . Teach" (Oct. '30, cover)

Rembrandt: "The Supper at Emmaus" (this issue, p. 2); "Jesus Healing the Sick" (Sept. '41, p. 2)

Titian: "The Tribute Money" (this issue, page 10)

Michaelangelo: "The Last Judgment"

MISCELLANEOUS

Boughton: "Pilgrims Going to Church" (Nov. '30, cover)

Giotto: "St. Francis Preaching to the Birds"

Borthwick: "The Presence" (May '31, cover)

Childe Hassam: "Church at Old Lyme"

Margaret Tarrant: "Spring Gaiety" (Mar. '40, p. 17); "All Things Bright and Beautiful" (this issue, page 11); "He Prayeth Best" (Mar. '37, cover); and many others.

Percy Tarrant: "The Lord of Joy" (Feb. '33, cover)

Alquist: "Roll on in Silent Majesty" (ocean)

Whistler: "Whistler's Mother" (May '29, p. 29)

Bonheur: "Oxen Ploughing"

Millet: "The Angelus" (June '31, p. 9); "Feeding Her Birds" (May '25, p. 13)

Claude Monet: "Battersea Bridge"

Van Gogh: "The Bridge"; "Vegetable Gardens"; "The Lark"

Rembrandt: "The Man with Golden Helmet"

Milo Winter: "Galileo"

Edwin Abbey: "Galahad the Deliverer"

HELPFUL CATALOGUES

1. Perry Picture Co., Malden, Mass. (20c).
2. Artext Prints, Inc., Westport, Conn. (5c).
3. Hale, Cushman and Flint, 116 Newbury St., Boston, Mass. (free)
4. Rudolf Lesch Fine Arts, Inc., 225 Fifth Avenue, New York City.
5. The House of Art, 33 West 34th St., New York City.
6. A. E. Bailey's book, *Art and Character*, Abingdon-Cokesbury Press, 1938. (See long index of artists and works of art).
7. Local art museums; state museums.
8. Local art stores.
9. Public library files of pictures.

Transforming the church school auditorium

By John R. Scotford*

"TOGETHERNESS" was the watchword of church school architecture in the past; today it is "worship." The transition from one ideal to the other has been difficult, at times painful and often expensive.

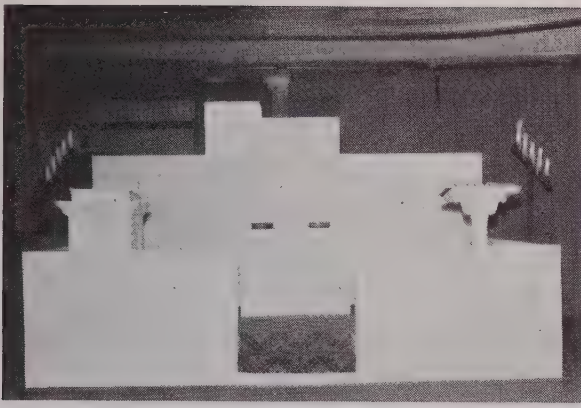
Our fathers desired a room in which many people could assemble in close propinquity to one another and then disperse quickly into numerous small groups. They took

to work with saw and hammer. The result was a box-like chancel of gleaming white nestling against the balcony at over the sloping balcony of the pre-movie theatre and added a multiplicity of folding partitions on two levels. They made a large investment in doors and curving lines of all sorts. The result was more ingenious than beautiful and much better calculated to encourage commotion than reverence. Practically none of these old assembly rooms are now used in the way that was originally intended. Frequently they have been abandoned entirely.

Yet there is always "something that can be done about it." Here and there resourceful souls are discovering ways in which these barn-like rooms can be beautified in such ways as to encourage quiet worship. We wish to tell of three instances in which this has been achieved with considerable success.

The Pilgrim Church of Oak Park, Illinois, inherited from the past an extreme Akron type Sunday school room whose natural ugliness was further accentuated by dark wood work and gloomy furnishings. A more depressing setting would be hard to imagine. The pastor, Victor B. Rhein,

* Editorial Secretary, Board of Home Missions of the General Council of Congregational Christian Churches, New York City.



Rarely has white paint been used with greater dramatic effect.

assailed it by direct frontal attack. He bought thirty dollars worth of wood, enlisted the help of his assistant, and went right angles to the old superintendent's platform. This is a unit in itself quite unrelated to anything else in the room. The contrast with its surroundings is almost breath-taking. Rarely has white paint been used with greater dramatic effect.

The obvious criticism is that this is a make-shift device which does not develop out of the old but which rather slaps it in the face. Its justification lies in the results which have followed. This thirty dollar chancel demonstrated, first to the children and then to their elders, the part which beauty can play in the worship experience. The immediate result has been the remodelling of an old church parlor into a memorial chapel; ultimately the church auditorium itself will be transformed into a sanctuary for worship. By that time something else may take the place of this first chancel; its glory is that it has precipitated progress.

The Union Church of Upper Montclair, New Jersey, faced a less baffling situation. Their church school auditorium was big and bare but not in itself ugly. Between Sundays it serves as a general assembly room. They have solved their problem in a simple but quite satisfactory fashion. They invested in some rich velvet curtains which hang from the ceiling and both add color to the room and give to it an increased sense of height which helps the atmosphere of worship. The "staginess" of the old platform was mitigated by building wide steps across the front and covering them with a carpet. By destroying a psychological barrier this encourages the people on the

floor of the room to feel that they are participating in what takes place on the platform. When the room is used for distinctly religious purposes, the curtain is drawn apart to reveal a memorial altar provided by one of the families of the church with a religious picture above it. The steps and the curtains lead the eye to this focal center. When the altar is in view the room is a sanctuary; with the curtains drawn it is an assembly hall.

From the Pilgrim Church of Pomona, California, comes a lovely illustration of an organic development from the Akron-plan to something better. The transformation began



Use of curtains makes an auditorium into a sanctuary.

with the very clever panelling of the front wall which breaks up a blank space into an interesting design. Curtains at either side conceal the balcony, add color and, together with the panelling, give the sense of height which encourages the spirit of worship. The steps unite the platform with the body of the room, the wrought iron railings continue the curve of the curtains and add interest, while the potted plants introduce an element of informality to the setting. The chairs have a distinction which is rarely found in church school equipment. The desk seems to be a cross between a pulpit and an altar, but the result is surprisingly pleasing and obviously usable.

With the exercise of taste and ingenuity almost any church school auditorium can be modified so as to help rather than hinder the worship experience.

Conference Report

A PRINTED REPORT of the conference on "Christian Education Faces Wartime Needs," held in Chicago February 8 and 9, may be ordered from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, at 65c a copy. (\$5.50 for ten; quantity prices on request.) Delegates will receive notices regarding special rates and most advisory section members will receive the Report free. It includes addresses, findings of commissions and official pronouncements of the Council.



At Pilgrim Church, Pomona, clever panelling is used.

Church councils and the community

By J. Burt Bouwman*

THE CHURCH has long recognized that it has a responsibility to the individual. Programs of missionary education have done much to develop a sense of mission toward the world order. A vigorous attempt is now under way to cultivate a service on the part of the church to the family. But little has been done to rally the church in an effective program to build a better community life. As executive secretary of a state council of churches I have been disturbed by the fact that I have seldom seen a cooperative effort on the part of churches come to grips with the most serious problems of the community, or any organized effort to reach all of the people with the program of the church.

Unfortunately we have not had a field organization through which the local churches could be led in this kind of a program. Frequently the field program, both denominational and interdenominational, has tended to direct interest away from the community into channels where any kind of effective service was difficult if not impossible. While by all odds the most significant function of the church ought to be its service in the immediate community where it is located, actually its outreach is usually along lines that lead it far away from the people in the neighborhood of the church. Seldom do the relationships of the local church to other churches of the same denomination stimulate active service to the community. In fact it is often these very loyalties to denominational interests outside of the local community which have been so interpreted as to act as a divisive force when a cooperative community program is attempted.

The central importance of the community

One reason for the failure of county councils and denominational associations to stimulate effective service is that the vital social unit in the life of an individual is not a county, or an area comprising several counties, but the community. A community is difficult to define but for our purposes we may think of it as an area in which a man can realize most of his basic needs. It is the area in which his home is located, his children go to school; it is where he attends church; where he works and where he has his recreational life. It is our belief that a man must be related through his church to a religious organization large enough to match his community-wide interest. A county is too large—a local church is too small and restricted.

Some cooperative movement among the churches in a local area will be necessary if we are to have community life on a truly Christian level. Obviously the familiar

units in larger areas, such as associations and counties, are not areas that coincide with the vital experiences of individuals. Counties are political units; districts or associations are convenient units within which occasionally a few representatives from each church in the area are brought together.

Added to these natural difficulties there is now the one of transportation. It is becoming increasingly difficult to bring people together from a large area. Religious leaders should recognize this and provide for religious stimulation and leadership training close at home. Church workers of several denominations might be brought together within a radius of five miles, instead of bringing together a few representatives of churches of one denomination from a radius of fifty miles.

Varying the pattern to fit the situation

In shifting our emphasis from a county to a community approach we still need a policy toward county council organization. In our state it was decided not to abandon county councils but to secure the cooperation of county councils to serve better the local community. The approach to the county is determined largely by the varied patterns of the counties themselves. Is it a rural county, with one town in the center? Is it a county with six or more towns of nearly equal size? Is it a county dominated entirely by a large city? Is it a county with a leading city or trade center at each end so that intense rivalry is developed between two sections? In Michigan we have a number of counties which fit into all these patterns and a few more besides.

Our present approach to the field is as follows:

First, as to counties. Practically no new counties are being organized. Strong county councils are encouraged to continue with their work on a county level but are also urged to cooperate with communities in order to develop a more effective local program. When county organization is ineffective the attempt will be made to change the nature of the council program so that a county committee is largely made up of a few specialized leaders who can help local leaders function in their cooperative work. Thus while the burden of cooperative effort will be local, a county organization will be maintained. In unorganized territory a direct approach to the cities and towns is being made.

A second basic approach is to a group of about twenty cities in Michigan with a population of from 15,000 to 160,000. In ten of these councils of churches are organized, and functioning as city councils. The other ten have at present no effective city council. In some, a Ministerial Association functions. In others, a Council of Church Women leads in community-wide church activity. City councils with a well-rounded program of community religious activity should here be organized.

The third approach is to the town or village. In fact any community, where two or more churches will work together is included in this group. There are well over one hundred such communities in the state. Here the attempt is being made to form simple inter-church committees including pastors and two or three officers from each church. It is the function of these committees to promote the activities that can better be carried out by joint effort than by an individual church. A program might

(Continued on page 36)

*Executive Secretary, Michigan Council of Churches and Christian Education, Lansing, Michigan.

Advance in home cooperation



THE ESSENTIALLY NEW EMPHASES in the Advance are in the "Home" and the "Community" goals. The Advance calls upon neighboring churches to face the whole task of Christian education in their community as a shared task and to work out effective ways of co-operating in it. But it also calls upon each church to recognize that Christian education is likewise a task in which church and home share.

To be sure it is not easy to get parents and homes to do their full part. Sometimes it may seem easier for the church just to "take over" the whole job. But this is a short sighted policy. Probably what a church does to get homes to carry their share of the Christian educational task is fully as important as any direct teaching which the church itself does.

Once a church has committed itself to the United Christian Education Advance its next step is to get every church home to commit itself as a home to its own share in the Advance. A definite means for doing this is needed. The Church Home Window Sticker and Check List is an excellent means. The plan is very simple and works out as follows:

1. Secure from your denominational board, your state or city council, or the International Council a supply of the window stickers. (Price 20 cents per dozen).

2. In sermons, pastoral calling, a pastoral letter, the church bulletin, a church family night, a special parents' conference, or a presentation to the whole church school, propose the plan of enrolling church homes as cooperators in the United Christian Education Advance. Several of these ways of presenting the plan may be used. But in any case provide for a definite occasion when the commitments will actually be reported to the Pastor or to the Committee on Family Life.

3. Propose that each family take one of the window cards, and talk over in the family circle the ways in which they would like to cooperate in the Advance. Of the ten ways suggested, propose that each family check, to begin with, at least five. (At some later time each family might be urged to check one or two additional ways.)

4. Suggest that the sticker be placed in the window with the "church home" side out as a testimony to the community and with the check list side in as a constant reminder to the family.

5. See that the pastor, the church school workers, or the Christian Family Life Committee provide the co-operating homes with the resources and help they will need in carrying out the steps they have decided to take.

There are many values in this plan: The pastor can use it as the basis for a pastoral call in every home, helping the family to decide its own plans for sharing in the Advance. Particular items can be selected for emphasis throughout the parish and made the basis for sermons, discussion groups, and the distribution of resource materials. The check list offers specific suggestions by which



Above is a reproduction of the Church Home Window Sticker, exact size. The stickers are printed in blue on the front side and in red on the back. The following lines are printed on the back:

WE COOPERATE IN THE WAYS CHECKED

(Check any desired number)

- ☐ 1. Having grace or blessing at meal time.
- ☐ 2. Regular Bible Reading and Prayer.
- ☐ 3. Having a "quiet place" as an altar for individual use.
- ☐ 4. Subscribing for and using a church paper.
- ☐ 5. Subscribing for and using a periodical on home life.
- ☐ 6. Planning together in "family council."
- ☐ 7. All sharing in home work and play.
- ☐ 8. Regular attendance at Sunday school and church.
- ☐ 9. Support of Christian work at home and abroad.
- ☐ 10. Enlisting and helping other families in similar activities.

the Christian home can do its part, which is better than a lot of vague exhortations.

When neighboring churches adopt the plan the appearance of these silent witnesses in the windows of church homes will have a most salutary effect upon the community as a whole. It will form a basis for the fellowship of neighboring Christian families. Best of all, the whole plan dramatizes the primary responsibility which the home must carry in any real Advance in Christian Education. The introduction of this plan is one very effective and appropriate feature of Christian Family Week, May 2-9.



"The church's greatest service to the family is what the church causes to happen in the home."

Church night at home



CHRISTIAN FAMILY WEEK this year introduces on a nation-wide scale a practical plan for helping families to get started on, or to enrich their devotional life in the family circle. This will be through a series of "Family Circle Programs for Church-Night-at-Home."

The plan originated with the First Methodist Church of LaCrosse, Wisconsin, under the leadership of its pastor John Edward Thomas. Used successfully in his own church in 1941, Mr. Thomas made the plan available to other churches of LaCrosse, in 1942 under the direction of the LaCrosse Church Federation. Now it is generously offered for nation-wide use.

Mr. Thomas had successfully used several series of Family Church Nights in which families shared the evening meal followed by worship, fellowship, and study in the church. But he quite properly believed that equally rich religious experiences should be provided right in the family circle in every home. In fact he believed that

the church's greatest service to the family consisted not in what happens in the church building but in what the church causes to happen in the home.

In consultation with his Committee on Adult Education, he worked out a series of five evening programs for use in the family circle. Each program was planned around a theme. It included the following items: (1) Grace at evening meal with a grace provided for parents and one for children; (2) Suggested conversation on the theme during the meal, discussion questions being provided; (3) Scripture reading, prayers, and a hymn to be read or sung; (4) A message to be read aloud contained in a leaflet. Each family was provided with a packet of materials to be used in the program, these to be followed just in so far as they proved helpful, and were needed.

Five such programs were provided for use on successive Wednesday evenings. These were announced and promoted just as any activity in the church would be. The committee in charge carried much of the responsibility for promoting the plan. The packet included a postal card on which families were requested to report on their experiences.

As to results Mr. Thomas makes the following statement:

"There is, of course, no means by which the results of such a project can be directly measured. Like many of the activities of the church the results we look for are intangible. It may be said, however, that the return of the postal cards, the general interest and enthusiasm, and individual comments all indicated that the effort and expense involved were more than justified. The following are typical of comments on the returned postal cards: 'We finished the "Church Nights at Home" and like them very much. . . . The leaflets were so good we have decided to read them all over again.' 'We want you to know how much we enjoyed this series.' 'I think this is a very bright idea and hope that many of our families have taken advantage of it.' 'We observed the five nights and they meant much to us.' A number of individuals living alone said they had participated in the series. A mother with a daughter and two sons in their 'teens said it was the first time the family had discussed religious matters together.

"In sponsoring the 'Church Nights at Home' we have had in mind the following possible results in the families of those participating: (1) the establishment of the habit of saying grace at meals, (2) inaugurating the practice of family devotions at least once each week, (3) the training of parents in how to conduct a period of family worship, (4) the stimulation of conversation concerning the church and religion, (5) the development of the family as an educational unit for teaching the Christian way of life, (6) the development of the family as a spiritual unit, and (7) strengthening the spiritual life of the individual members of the family."

The other churches of LaCrosse were so interested in the project that in 1942 it became a community-wide enterprise under the LaCrosse Church Federation with fifteen churches participating. A committee of the ministers prepared the materials which were printed and distributed to more than a thousand families. Very favorable newspaper publicity was given. A radio round table interpreted the whole plan over the local station WKBH. It is doubtful whether any other community in America has undertaken a project of greater practical value in helping families to discharge their religious function.

Regarding this community-wide observance in LaCrosse last May, Mr. Thomas says:

"The project lent itself very well to united planning and preparation, and the engagement of many churches together provided an incentive to participation which could not have been secured in any other way. In addition to the results indicated in connection with the series in a single church, there is another very important one when sponsored as a Federation project, namely this: a deepening of the consciousness on the part of our families of the larger family of God."

For the nation-wide observance of Christian Family Week this year, the launching of a series of six such "Church Nights at Home" is one of the most promising features. Family Circle Programs are being prepared by the International Council for distribution to churches through denominational boards or local and state councils. Here is a plan by which the families of every congregation and every community can receive definite guidance and resources in developing the devotional life of the family circle.

Northern California conventions reach 35,000

WITHIN HIS FIRST YEAR as Secretary of the California Church Council, Northern Area, Abbott Book has demonstrated a remarkable plan of interdenominational outreach. In a series of Advance One-Day Conventions conducted on Sundays, some 35,000 persons have been reached. The plan is simple and carries forward the Sunday work of the local churches and denominations in a great interdenominational fellowship.

The conventions are staffed by a team comprised in the main of the denominational secretaries of the area. In consultation with this team careful preparatory plans are laid. Promotion is largely through regular denominational channels.

Sunday morning, members of the team fill pulpits in their respective denominational churches, bringing the message of the Advance. In the afternoon these team members staff a series of interdenominational conferences on such themes as: "Reaching the Unreached through Christian Teaching"; "Preaching and Evangelism"; "Recruiting and Training Local Church Workers"; "The Christian Home." At the supper hour the denominational field men meet with representatives of their own churches to plan specific steps in the Advance. The program culminates in a great union mass meeting in the evening with massed choirs and an address by one of the outstanding Christian leaders of the day, clenching the day's theme of United Advance.

Results? Following are comments from Mr. Book, who states that present plans will carry right on through 1943 with two conventions a month:

"These conventions are in no sense a puff, just a big boom for a single day, but they are leaving a trail of opportunities for further united effort wherever we go, such as campaigns of visitation evangelism, leadership training schools, institutes on the Christian home and children's work, and United Christian Youth Conventions.

"We who are promoting this united action believe that before the year is over, with the conventions held in 1942, we will have reached over 150,000 people in Northern California and Western Nevada through these Sunday Conventions, with a further impact through the varied ministries that will follow on in most of the communities as an outgrowth of this convention approach.

"In some of the communities as many as twenty of the denominational field men have gone along. This united approach has won the Nazarenes, Assemblies of God, Four Square, Church of God and other of the smaller bodies that have heretofore worked altogether independently. Through this united action they are finding their way into our cooperative fellowship.

"Many of the field men have indicated that this united approach has made it possible for them to drive onward more effectively in the realization of the Advance goals denominationally than they could ever have hoped to accomplish going ahead single handed.

"In every community where we hope to go, I meet first with the ministers, laying the opportunity squarely before them. Then if they choose to extend the invitation, we agree on a Sunday. Six or eight weeks before the convention, our office floods each minister with build-ups for the convention and a guide for promoting the convention cooperatively and by local churches.

"This united approach has already awakened communities in the northern area where the ministers and churches have rocked along with a defeatist attitude. The convention approach and the results which follow are already indicating a new and rising tide for the cause of Christ in Northern California and Western Nevada."

Western Canada reports findings

AN ATTRACTIVE sixteen-page summary of the findings of twenty-seven United Christian Education Advance Conventions in Western Canada has been published. The Introduction states:

"Twenty-seven Christian Education Advance Conventions have been held throughout the four Western Provinces since late in April, the concluding Convention having been held in Saskatchewan in the month of October. These conventions were organized and directed by the Field Secretaries for Christian Education of the Anglican, Baptist, and United Churches. The conventions were held in towns and cities selected for their situation at the centre of the zones served. It is reasonable to say that scarcely a community in Western Canada, apart from isolated areas in Northern Alberta and Northern British Columbia, was more than 100 miles from a convention centre. Registered at the twenty-seven conventions were approximately 4,000 people including about 450 clergymen of many Non-Roman communions. Thus the conventions represented a good cross-section of the church life of Western Canada, and a summary of the findings which took shape from the frank discussions of all conventions should supply a reasonably accurate picture of the present conditions among the Non-Roman Churches of the West, as well as an analysis of the specific needs of which all were conscious and concerning

which plans for action were launched at the conventions."

The greatest value in many "findings" is in the process by which they are developed. This report gives evidence of an exceedingly vital and creative process in these conventions. But it is also a rich and suggestive source of help and guidance in making the Advance effective in home, church, and community. Congratulations, Western Canada!

Ohio demonstrates

TWO THOUSAND Ohio ministers in convocation assembled February 1, 2, pledged themselves to a renewed crusade for church and church school attendance. As a means of making the United Christian Education Advance effective in Ohio a new note of interdenominational cooperation was sounded in an all-out effort to "reach every person in every Ohio community."

The objectives of the Ohio program are:

1. United effort in every community to promote attendance at church schools and church services.
2. United effort in a simultaneous, cooperative program in every community to train leaders for church schools and officers for the churches.
3. United effort in visitation Evangelism to approach and urge every resident in the community to accept Christ.

Methods of obtaining the above objectives:

1. A religious census in every community under the supervision of an interdenominational committee. When desired, a social survey may be made to supplement the religious census.
2. Week-day church schools in every community, when properly trained teachers can be secured and educational standards maintained.
3. Interdenominational as well as denominational vacation church schools in every community.
4. United interdenominational Preaching Missions as an annual part of the community program.
5. Interdenominational as well as denominational Leadership Education Schools as a means of increasing the effectiveness of church work.
6. Special emphasis on *Religious Education Week*, *Family Week*, and other special days and periods.
7. Whenever possible the church should raise its money for current expenses and benevolences through a *United Church Canvass*, a simultaneous and cooperative community-wide Every Member Canvass.
8. State-wide and community publicity to the fullest extent, including newspapers, radio, billboards and literature.
9. County conventions wherever possible, for the purpose of inspiring and enlisting the leaders of all the churches.

A report prepared by James D. Wyker, Pastor of the Federated Church, North Jackson, made the plea for "Town and Country Advance" on behalf of a Conference of Town and Country Ministers. Highlights of Mr. Wyker's statement are:

"The rural church is a moral traffic light. But it is worthless when the light burns out. All over Ohio town and country churches are going out. This would be no calamity

if the people in these little units of religion were uniting with another group to make their light brighter. They tell us that a hundred watt bulb gives more light than two fifties. Ohio has communities in which one light after another has gone out until social blight and moral decay make the locality undesirable for rearing children. This trend toward religious twilight in village and country life prevails in rural-industrial Ohio as well as in the agricultural section of the state. Therefore, we can not conclude that the whole trouble is due to low farm income or to good roads and automobiles.

"We believe that the competitive churches in a village can increase their total illumination in proportion to the unity which they achieve in their program of service. We believe, likewise, that open country churches can increase their service by joining hands within the natural community area. A few of the things which we can do better together than separately are: Christian education in the public school, leadership training, vacation Bible school, community church chorus and drama, local youth camps, creative recreation program, and adult study leading to Christian home life and better economic conditions. The spirit of cooperative service which our town and country churches need in order to promote an interchurch program will lead to unknown areas of community redemption and personal salvation.

"We believe that this inter-church concept of religious work is just as necessary as the modern rural high school or electricity on the farm or cooperative marketing and finance. . . . Progress rests upon ideas such as these: denominations have tried to get the people into their churches, but our task is to get religion into the community; the church is a shepherd of community agencies; local sin is too strong for a divided church; every community needs at least one well trained rural minded minister; country preachers need a program with which to match their consecration; agriculture is a culture through which the Creator reveals himself to mankind; country life is the nursery of the race; let go our sectarian half-gods and lay hold on God.

"In our planning conferences we have recognized that advance is unthinkable on any other basis than inter-church. No competitive church is strong enough to challenge the loyalty of a total community. No amount of denominational subsidy can attract the majority of a community. Therefore we have deemed it wise to call in to our counsel the able leaders of rural thought and organization within our universities and farm organizations. These leaders say that the rural minister is an indispensable man in administering their work in local areas. We ministers believe that their technical aid is of great value to us in our local fields. With this idea in mind we have called these leaders into a certain typical county to help us in making this county an experimental and demonstration field for our United Christian Advance in Ohio."

To carry out these policies, the Ohio Council of Churches, B. F. Lamb, General Secretary, is adopting the "United Field Approach" described in these pages last month. A dozen of the leading denominational field executives of the state have accepted definite allocations of county or community responsibility in which they will serve in an interdenominational capacity. Long a stronghold of cooperative Christianity in America, Ohio is demonstrating what a United Advance can do.

That cause can never be lost

A dramatization for Christian Family Week—
and other times

By Lillian Moore Rice*

The following dramatization is printed in this number with the hope that it may be used in many churches in connection with Christian Family Week, May 2-9. It would be especially appropriate for a Sunday evening service honoring parents, and is fairly simple to prepare. It might also, however, be used at any other time. One suggestion is that it be given in connection with the dedication of service flags in churches and young people's departments.

Production Notes

THIS PLAY is the dramatization of a letter from an American soldier somewhere in the Pacific to his parents back home. The entire letter is read by a voice offstage, and the memory-pictures, recalled and described in the letter, are portrayed by tableaux. A background of soft organ music, appropriately themed for each scene, heightens the play's effectiveness and sets the atmosphere for the tableaux.

The soldier writes at one end of the stage; the tableaux form at the other. To the soldier's right is a one-man tent (Boy Scout pup-tent will serve). A rifle is propped against the tent, and a helmet slung across the end of the rifle. The soldier's "desk" and "chair" are two soap boxes.

A spotlight serves as the curtain. It lights up the tableaux, then moves to the soldier, thus enabling one tableau to leave the stage and another to form without being seen by the audience. The light is always on the soldier or on the tableau.

The players pantomime the action of their scenes. The soldier also makes his scenes more convincing by writing busily, stopping at times for meditation, sometimes crumpling up a spoiled sheet, and so on.

An envelope program (mimeographed) will tie in with the letter theme of the play. Legal-sized sheets of paper folded lengthwise, then across, will give you an oblong the size and shape of an envelope. Address the outside of the folded program to resemble an envelope from overseas:

Mom and Dad

(The address of your church)

(Your town and state)

U. S. A.

Put a return address in the upper left-hand corner:

Your Son, 24914273

A. P. O. No. 316

c/o Postmaster

San Francisco, California

*Pastor's Secretary, Second-Ponce de Leon Baptist Church, Atlanta, Georgia.

Postmark the envelope "San Francisco," with a date about two weeks previous to the time of presentation, and write "Free" in the upper right-hand corner. The envelope might show a censor's stamp in the lower left-hand corner. Draw lines on back to indicate flap.

The envelope program, opened up, will carry the names of your players under the titles of their tableaux, as given below. The remaining space might be used to print the words of the theme hymn, "That Cause Can Never Be Lost," or to list the names of the members of your church in the service of their country.

Characters

SOLDIER

SPEAKER OF THE PROLOGUE

MALE VOICE (Off-stage)

CHARACTERS OF THE TABLEAUX

1. Family Worship: FATHER, MOTHER, 2 CHILDREN
2. In Sunday School: TEACHER, SEVERAL SMALL CHILDREN
3. Dad and I: 3 OR MORE JUNIOR BOYS, FATHER
4. "When You Come to the End of a Scouting Day": SCOUTS, SCOUTMASTER
5. The Meaning of Brotherhood: TEACHER, GROUP OF INTERMEDIATES
6. "Once Upon a Summertime": GROUP OF YOUNG PEOPLE
7. Home from School: MOTHER, COLLEGE-AGE BOY
8. Jane and I: YOUNG MAN, YOUNG WOMAN

SOLOIST (Off-stage)

PROLOGUE: Tonight on every continent of our world—on every sea around the globe—there are boys from our homes and our churches. On lonely sentry posts in far-off lands, in tents and huts and dugouts, in jungle and desert, on the sea and in the air, the boys we know and love keep their rendezvous with duty.

Their places in our pews are empty tonight, but not their places in our hearts. For them we shall keep burning here at home the fires of courage and of hope. For them we must keep bright and undimmed the flame of our faith in those values they fight to preserve—faith in Christian homes where families acknowledge God as their highest Leader; faith in churches where children are taught to put their trust in the way of love and good will; faith in the right of all children everywhere to grow up unafraid; faith in the right of young men and

young women to laugh and be happy together.

Something of this resolve in our hearts we have expressed in the play which we present to you tonight. To our boys in uniform we dedicate with pride and love the drama, "That Cause Can Never Be Lost."

(Lights out. Spotlight on SOLDIER writing by his tent. Voice off-stage reads letter.)

VOICE: Dear Mom and Dad. All day I have been thinking of you. It's funny how, when you are thousands of miles from home, you think of it more than when you are there. And it's funny how pictures of home can pop up before your eyes in the craziest, most unexpected places. You walk through a wet, steamy jungle—and for no reason at all you see the woods back home, red and gold, on an autumn morning. Or you sit outside your one-man tent that's pitched in a palm grove below the equator—and in a minute you are not there at all. You're back in the living-room of the red brick house on Elm Street.

Right now I feel so close I could put out my hand and be sure I'd touch you. You, Dad, are sitting there in the big arm chair. You have read your paper and listened to the news broadcast. Now you are yawning and looking at your watch. . . . "Good gracious, Mother, it's twenty minutes past bedtime. I'd better be moving on up." You, Mom, are knitting in the rocker. Soon you too will grow sleepy and begin picking up the papers and straightening the pillows and shifting the chair a little to hide the worn place in the corner of the rug.

It's funny, too, how, when you're far away from folks you love, you get to know them better. It wasn't till the Pacific Ocean got between us, Mom and Dad, that I began to discover you. And I have discovered that I never did say "thank you" for some of the finest things you gave me. Oh, I thanked you for the bike you gave me when I was eight and for the little red wagon that was under the tree one wonderful Christmas, and for the watch I got when I graduated. But those are not the gifts you think about in a place like this. I'm thinking about another sort of gift—the things that don't wear out, the things I didn't outgrow—the things a fellow can take with him even down here to the bottom of the world.

I'm afraid this letter will be something of a shock to you. It's a letter I've waited twenty years to write. But tonight I'm going to make up for all those silent, thoughtless years. I am going to try to express my appreciation to all of you back home—to you, my parents—to my church and my town and my home and my gang.

(SOLDIER makes several attempts to begin; crumples sheets, throws them aside)

Funny—now I've started, I cannot think of any words big enough to fit the big feelings in my heart when I think of you back there. I start to write down words—words like faith and courage and laughter and security—but somehow words, even good words aren't good enough to say what I mean. I never was much good at putting words together anyway (remember my marks in English?). But maybe, well, maybe if I just talk to you about some of the pictures that

come into my mind when I look down the years and think of home—maybe then you'll know what I mean.

(*Light on tableau. MOTHER, FATHER, TWO CHILDREN sit at table. Bible at father's place. Properties: Table, white tablecloth, Bible, four chairs.*)

Did I ever tell you the first thing I remember at all? It's the memory of the four of us sitting together at the breakfast table. Right now I can see how the sunlight fell across the table, and I can smell the good warm smells that came in from the kitchen on a winter morning. And I can see the big, shabby family Bible there by your plate, Dad. I remember how carefully you opened it (FATHER opens Bible; others turn toward him as if listening) to the place you had marked with the purple ribbon, and how reverently you read the verses. And I remember how we all joined hands (FAMILY join hands) and asked the blessing (FAMILY bow heads). There was one proud day when I was first big enough to ask the blessing myself (YOUNGER child puts hands over eyes, repeats blessing: "We thank thee, Father, for this food, and all thy gifts, for they are good.") And did I feel grown up then!

(*Light on SOLDIER*)

I don't remember any of the words you read from the big Book, Dad. But I do remember the reverent way you handled it, and the tone of your voice as you read. It's strange, but something of what the two of you felt for that Book got across to me. And something of the honesty and sincerity of your prayers told me that you meant them! With all your hearts you believed that there was somewhere Someone bigger than we were—Someone looking out for us and taking care of us. And that belief got across to me, has never left me. It's given me something to hold on to—and I have needed that something more often than you know. There have been times—but I won't talk of those times now—those stories will keep until I get home. What I am trying to say is this: *For that feeling, that something I got from you as we prayed together around our table—call it faith or security, or whatever you will—I am thanking you tonight, Mom and Dad.*

(*Light on tableau. Sunday school TEACHER faces LITTLE CHILDREN in circle. Properties: little chairs for CHILDREN and TEACHER.*)

I don't remember the first time you took me to church. I guess it was before I was big enough to remember anything at all. My first memory of Sunday school is a pretty young teacher. She had curly hair and smiling eyes—and she seemed to think coming to Sunday school was lots of fun. And because she felt that way I got the feeling it was fun too. I don't remember much of what that teacher taught us—but I do remember three little verses and one song. (CHILDREN repeat, "God is love." "Love one another." "Be ye kind." Sing "Jesus Loves Me," or other song.)

(*Light on SOLDIER*)

VOICE (continues): "God is love." "Love one another." "Be ye kind." Do you think it's funny for a fellow in this business to be

The Cause Can Never Be Lost or Stayed

Kr. Ostergaard

Danish Folk Tune

1. That cause can neith - er be lost nor stayed Which takes the
 2. Each no - ble ser - vice that men have wrought Was first con -
 3. There - by it - self like a tree it shows: That high it
 4. Be - then no more by a storm dis-mayed, For by it

course of what God has made; And is not trust-ing in walls and
 ceived as a fruit - ful thought; Each wor - thy cause with a fu - ture
 reach - es, as deep it grows; And when the storms are its branch - es
 the full-grown seeds are laid; And though the tree by its might it

tow - ers, But slow - ly grow - ing from seeds to flow - ers.
 glo - rious By quiet - ly grow - ing be - comes vic - to - rious.
 shak - ing, It deep - er root in the soil is tak - ing.
 shat - ters, What then, If thou - sands of seeds it scat - ters!

Translated by J. A. Aaberg. Copr. 1941, Danish American Young People's League, Grand View College, Des Moines, Iowa. Used by permission.

thinking about the words, "Love one another"? But it is too late now for those verses to leave me. I learned them when I was growing and they grew with me. Like bone and muscle and tissue. I believe in those words still. Even now. Even here! I believe they tell the sort of world God intended this to be. God did not turn the world upside down. Men did. Hate did. God did not mean for love to be just a word kids learn in Sunday school—a word they outgrow and leave behind with their toys when they grow up. God meant for love to be a way of living. And maybe some day, some way, we will have the sort of world where it's possible to translate "love" into action.

But say—I didn't mean to get to preaching at you. What I am trying to say is, *I am grateful for this thing my church gave me: Faith in the word, love. Faith in the power of good will.*

(*Light on tableau. JUNIOR BOYS on floor taking radio apart. Properties: an old radio cabinet.*)

I want to tell you what my home has meant to me through these years, but that's a mighty big order. Where will I find the right words? Maybe if I send you a picture, that picture will tell—a picture of one winter afternoon long ago. A bunch of us kids were there in the living room. We had been playing with Dad's radio, and it suddenly went haywire. We decided to see if we could fix it by ourselves. There we were down on the floor with all the parts around us and everything in one grand mess. (FATHER enters.) We didn't hear you come in, but all at once we looked up—and there you were, Dad, standing at the door. Everybody else was scared. They wanted to run.

They were sure you'd give me a licking. But you didn't. You sat right down on the floor with us and showed us how a radio works. You explained the purpose of each part as you put the thing together again.

(*Light on SOLDIER*)

The other kids got a lesson in radio mechanics that afternoon, but I got more than that. I learned what it takes to make a good father. I never remember being afraid in my own home. I got many a punishment. Deserved 'em too. But I always had a fair trial. I was always sure of a square deal. And that feeling that I could depend on you to treat me justly has made it easy for me to believe that somewhere there's an even greater Father—a Father who is fair and just and dependable—a Father who is going to do what is right by his children. For a home where I felt secure—for a home that taught me to face life unafraid, I thank you, Mom and Dad.

(*Light on tableau. SCOUTS around a campfire. Properties: a campfire. This can be made by placing in a shallow pan a lighted electric-light globe covered with red cellophane and criss-crossed over with sticks of wood.*)

One very special memory comes back to me. A frosty star-lit night. A good night. The Scouts had gone off on an overnight hike. We had walked a long way, built our fire, cooked our supper. Tired and sleepy now, we lay and sat around the campfire, looking up at the cold, distant stars. We got to talking about those stars—how far away they were—millions and millions of miles; how many there were—more than we could see or imagine. And I remember

the feeling I had. I was lost, insignificant, nothing—not even a speck in space. Then our Scoutmaster began repeating some words: “The heavens declare the glory of God; and the firmament sheweth his handiwork . . .” When he finished he told us it was a poem from the Bible. I never had known before that poems were in the Bible.

(Light on SOLDIER)

But I have thought of those words hundreds of times as I have sat around hundreds of other campfires in a land hundreds of miles from the land where the scouts pitched their camp. And sometimes looking up at the stars I have had that same feeling I had as a kid—lost, scared, suspended in space. Then I remember those words, “The heavens declare the glory of God,” and something warm and assuring always chased the fear away. *I am glad for Scout hikes and for frosty nights around campfires while I was growing up; and I am glad for the companionship of men who liked and understood boys.*

(Light on tableau. JUNIOR-HIGH BOYS and GIRLS stand around TEACHER who holds lighted globe. Properties: lighted globe and chair for TEACHER.)

Another picture. Sunday night and a group of children standing around a globe. It's our young people's society at the church, and it's the night for our world fellowship program. I remember we pointed out lands (CHILDREN point to continents on globe) with strange, outlandish names and never dreamed that some of us standing there would one day know those lands as we knew our own neighborhood. We talked about the black and yellow and brown children of the world and we repeated verses that gave us a sense of the Fatherhood of God and his will that all men should be brothers in him. “Go ye therefore and teach all nations.” “Declare his glory among all people.” “God that made the world . . . hath made of one blood all nations of men.” Then we all joined hands and sang, “In Christ There Is No East or West.” (BOYS AND GIRLS join hands and sing.)

(Light on SOLDIER)

Somehow that night I caught a vision of the meaning of brotherhood, a sense of my kinship with all people. And I have needed that vision. It's helped me rise above the hate and prejudice and ill will I have met in so many places. It's helped me remember, in my contacts with men of other races, “We are of one blood, Brother.” And I have seen miracles (there's no other word for them)—miracles wrought in far off lands because our church reached out across the seas to send the story of love and good will to all people. But those stories, too, must keep till I'm home again. What I'm saying now is this: *I thank my church for filling up with new and richer meaning that good word, brotherhood.*

(Light on tableau. YOUNG PEOPLE, dressed in picnic clothes, grouped together as on a picnic. One has guitar.)

And I remember the long summer afternoons when the girls and boys in our gang picnicked down by the lake. I wonder sometimes if the flowers really *did* smell as sweet,

and if the grass really was as green, and the water actually as blue as it all seems to me now when I see it in memory. I can hear now the songs we used to sing. (YOUNG PEOPLE sing “Little Sir Echo” or other popular song of several years ago.)

(Light on SOLDIER)

I can hear the girls' voices and their laughter. . . . How we laughed! There wasn't a worry in the world. Wars were things you read about in history books, and tanks and guns were things you saw in the movies. Tonight I am looking back on that picture, thinking about those summer afternoons and *I am glad for the fun we had, glad that once upon a summer-time we laughed and played in a world just sixteen years old.*

(Light on tableau. MOTHER and SON unpacking suitcase.)

Do you remember, Mom, how I used to share all my good hours with you? Remember how you used to come to my room after a party or a hike and I'd live it all over with you? You made me enjoy all my good times twice—once when they happened, and once when we talked them over. We carried the habit over into college days. Remember? When I'd unpack after a year at school, the old suitcase would be a sort of memory chest. Behind each article I took out there was a story (MOTHER looks at *Annual*, books, football helmet), and you were always ready to hear that story. You had a way of drawing out from me, not only the things I had been doing, but the things I had been thinking. It was easy to talk to you about my dreams, the things I was going to do some day.

(Light on SOLDIER)

Crazy, extravagant kid dreams! And you listened to my high-flown ideas to make the world over. You never laughed at any of my half-baked notions. If you had laughed it would have been hard for me ever again to have talked to you about the thoughts and dreams that lay deep in my heart. *You gave me sympathy and understanding and constructive friendship. Those are mighty fine presents from a Mom to her son.*

(Light on tableau. BOY and GIRL with books in arms walk, laughing, across stage.)

No picture of home would be complete that did not have in it a picture of Jane. I wonder how many times through the years I waited down at the corner after school for Jane—how many times we walked home together under the oak trees on Church Street. We liked to do the same things, Jane and I. Liked the same people, thought the same things were funny. Maybe that is the best test of companionship. But the best thing that Jane gave me was belief in my best self. Jane thought I was all right. She was always so sure I'd do the big thing, the decent thing, and I wanted to be the sort of fellow Jane thought I was. *For girls back home—girls like Jane—I am thankful tonight.*

(Light on SOLDIER)

Now I have written it, I am wondering if any of this letter makes sense. But whether it does or not, I am glad it's written—glad you know how you over there look to us over

here. Glad you know the sort of things I think about day after day and night after night. Funny thing, when I think of America, my town, my country, I don't think about the big, imposing things we used to brag about—skyscrapers and six-lane highways and shining automobiles rolling off assembly lines. Those aren't the big things. When I think of home, I see families joining hands around a breakfast table and thanking God for that day's food. I see homes where youngsters can grow up without being afraid because they never were afraid in their own homes. I see churches where children can come and learn to say “love one another”—then go out and live in a society where it's possible to obey those words. I see summer afternoons where fellows and their girls can sing and laugh with no dark shadow to threaten them—no shadow of tanks or planes or bombs.

Those are the things we must want—want for ourselves and for all the people all over the world. Those are the things we must hold on to no matter what it costs. And that cause is a good cause. It's a cause worth sacrificing for, fighting for—even dying for. And it's a cause worth working for when the guns are still again and the lights go on again and there's peace on earth again. It is a cause that can never be lost because it's the way God intended things to be. And *God can't lose.*

There's a song I heard in a chapel service at home before we shipped overseas. It says pretty much what I've been trying to put across in this letter. I'd like you to have these words. (SOLDIER continues writing while voice off-stage sings “That Cause Can Never Be Lost or Stayed.”)

I've enjoyed looking at these pictures with you tonight, Mom and Dad. They're the best pictures I own. I hope things are going on there as I love to remember them. Don't let things change too much while I'm away. Good night! Your loving Son.

Two New Publications

THE DEPARTMENT OF RESEARCH announces the publication of two timely papers.

The first, *Effects of the War on Persons, and Methods Found Constructive in Dealing with Them*, is an annotated bibliography. The 105 references are to materials dealing with situations found and methods used in England, as well as in the United States. (10 cents, cash with order. Mimeographed.)

The second, *A Brief Summary of Data on the Effects of the War on Persons*, gives a summary of facts, gathered from publications listed in the above-mentioned bibliography, concerning the following areas of difficulty: the disorganization of family life, congestion of population, emotional tensions, delinquency, child labor, and lack of religious advantages. (10 cents, cash with order. Mimeographed.)

These will prove valuable for church and community leaders seeking to deal constructively with such problems, and for discussion groups. They should be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago.



Worship Programs



May

THEME FOR MAY: *Praising God*

To the Leader

May 2-9 being "Family Week," it is suggested that the children invite their parents to worship with them Sunday, May 9. Invitations should be sent and plans made the week preceding the first Sunday in May. A service for the ninth is suggested, but the leader will plan the service using the children's suggestions for songs, stories and poems. One or two parents can be asked to take part in the service, reading the call to worship or Scripture.

The hymn, "All Creatures of Our God and King" is suggested for the third Sunday. The younger children may not be able to learn all of the words, but will love singing the "alleluias."

Activities that May Lead to Worship

1. Inviting parents to share in worship.
2. Arranging the worship center. This may only be a bowl with a few flowers or green branches and a lovely picture.
3. Taking a walk to find beautiful things.
4. Inviting someone from an organization such as the American Friends' Service Committee, Red Cross, or a Mission Board to talk informally with the children about the work they are doing to help others.
5. Saving money for Greek War Relief, children in Japanese Relocation Camps, American Friends' Service Committee or a day nursery in a defense area.

May 2

THEME: *Praising God With Singing*

PRELUDE: "Chorale," Sibelius¹

CALL TO WORSHIP:

Make a joyful noise unto the Lord, all the earth:

Break forth and sing for joy, yea, sing praises.

Sing praises unto the Lord with the harp; With the harp and the voice of melody.

HYMN: "Enter Into His Gates"²

STORY:

MARTIN LUTHER

When Martin Luther was a little boy he went to church with his family in a little town in Germany. There were many beautiful things in his church. He must have liked to look at the beautiful stained glass windows of blue and gold and purple and red. He liked the candles too, with their soft flickering lights and the beautiful carvings on the doors.

He liked to watch the priests as they came in and moved about in their brightly colored robes. He liked to hear the choir sing, even though he could not understand a word of what they sang, for they sang in Latin. When the priests read from the Bible, they read

¹ *Musical Moments in Worship* by Thomas, Abingdon 1935.

² *Sing Children Sing*, by Thomas, Abingdon 1939.

Primary Department

By Ellen E. Fraser*

in Latin. When they talked to God, they talked in Latin. Martin was a peasant boy and he and his family spoke German. Martin did not know what the priests were saying nor what the choir was singing, but he must have felt that God was very great.

When Martin Luther grew up, he went to the university and studied Latin. Then he could read the Bible. He could read all of the stories he had heard the priests read when he was a little boy. He could sing the songs he had heard the choir sing. "Yes," thought Martin Luther, "I can read the Bible and I can sing the songs, but a great many of the German people do not read Latin. They cannot know and understand the stories, nor sing the beautiful verses."

There were some other things about the church Luther thought were wrong too. He wrote about these things on a piece of parchment paper and tacked it on a door in a public place. There were no magazines or newspapers in those days. A great many people read what Luther had written and they thought he was right. But the heads of the church felt that he had done a great wrong. They tried to punish him, but his friends helped him to escape. They hid him in an old castle, in a forest. He stayed in this hiding place for several months. "Now," thought Luther, "while I am in hiding, is my chance to write the Bible in German. Then the German people can have Bibles in their homes." So he wrote the Bible in German.

In a few years there were millions of copies of Luther's Bible sold in Germany. Families could read the stories together and sing the beautiful verses of praise and thanksgiving.

Since Luther's time, the Bible has been written in more than a thousand different languages. All over the world people can read the stories and sing, as we can sing today, "Enter into his gates with thanksgiving," and "Praise Ye the Lord."

E. F.

HYMN: "Praise Ye the Lord"³

PRAYER: O God, we thank you for people like Martin Luther who worked so hard that others might read the Bible stories and beautiful verses. We are glad that we can praise you with our singing. Amen.

HYMN: "I Will Sing to the Lord"²

May 9

THEME: *Praising God with Our Families*

The parents might be invited to participate in the class groups before worship. This can be a real period of fellowship, the children sharing their pictures, stories and plans with their parents.

PRELUDE: "Chorale," Sibelius¹

CALL TO WORSHIP: Same as for May 2.

* Director of nursery, kindergarten and primary departments, Madison Avenue Presbyterian Church, New York City.

³ *Song Friends*, Blashfield, The Vaile Co. 1931.

HYMN: "Enter into His Gates"¹

SCRIPTURE: "Praise Ye the Lord"

Praise ye the Lord from the heavens:

Praise him in the heights. . . .

Both young men and maidens;

Old men and children:

Let them praise the name of the Lord.

Let everything that hath breath praise the Lord.

HYMN: "Praise Ye the Lord"³

LEADER: There was a time, many years ago, when families attending church could not understand what was being read from the Bible. They couldn't sing the songs we have just been singing. Why was that? (Let the children tell about Martin Luther.) "Now we can sing to the Lord as long as we live."

HYMN: "I Will Sing to the Lord"²

PRAYER: O God, we thank you for planning for families. We are glad that today we could come together to praise you with our songs. We thank you for the Bible in which we find so many beautiful verses praising you and thanking you for your goodness and love. Amen.

HYMN: "Holy, Holy, Holy" (Chorus of "Day Is Dying in the West")

May 16

THEME: *Praising God by Thinking About the Beautiful Things He Has Made*

PRELUDE: "Spring Song," Mendelssohn³

LEADER: The music we just listened to was written by a man named Mendelssohn. He must have loved beautiful things and he tried to have his music tell of the beautiful things in the spring time. People have always loved beautiful things and in the Bible we read many Psalms telling about the beautiful things God has made. One man wrote about these things as God's loving kindness.

SCRIPTURE: Psalm 136:3-9

HYMN: "Holy, Holy, Holy" (Chorus of "Day Is Dying in the West")

LEADER: What do you think is beautiful? What beautiful things have you seen? (Let the children share their thoughts about what they think is beautiful. Assign some teacher before worship to record the children's thoughts. The leader can later put these thoughts together and read them to the children in the service of May 30.)

PRAYER: Thanking God for beautiful things.

HYMN: "All Creatures of Our God and King"⁴ or "For the Beauty of the Earth"²

May 23

THEME: *Praising God by Working with God*

PRELUDE: "Communion," Batiste⁵

CALL TO WORSHIP: "O come let us sing unto the Lord"

HYMN: "Praise Ye the Lord"⁵

⁴ *Singing Worship*, Thomas, Abingdon 1935.

⁵ *Primary Music and Worship*, Westminster Press.

LEADER: We have been praising God by singing songs of praise and thanksgiving and by thinking about the beautiful things he has made. I am going to show you some pictures, and as you look at them, see if you can think of another way of praising God. (Show pictures of Jesus and the children, and pictures of Jesus helping people). What is Jesus doing in these pictures? Yes, he is doing things for others, making people happy, being friendly. He is telling people about God by the things he does. Jesus praised God by the things he did.

HYMN: "Tell Me the Stories of Jesus"³

POEM:

PRaising GOD

I like to sing unto the Lord,
His love and goodness praise,
But I can praise him too,
In many other ways.
I can be friendly to the boys and girls,
Who have come from far away;
I can be helpful and do my part,
Not one, but every day.

E. F.

PRAYER: O God, help us to show forth thy praise, by trying to do kind and helpful things. Amen.

HYMN: "Lord of the Sunlight"³

May 30

THEME: *Praising God in Many Ways*

PRELUDE: "Souvenir," Drdla³

LEADER: The music we just listened to is called "Souvenir." It means remembering. Let us remember in our worship today, the ways in which we can praise God.

SCRIPTURE: Same as for May 2.

HYMN: "Praise Ye the Lord"³

LEADER: We have praised God in song. We praise him too by thinking about the beautiful things he has made. Listen while I read to you your thoughts about beautiful things.

CHILDREN'S THOUGHTS ABOUT BEAUTIFUL THINGS

These things are beautiful:
Chinaware with its lovely colors, especially the red,
And the candles the way they give their light,
And the way people put honey on their bread and eat it.
Flowers are beautiful with their lovely colors of yellow, red, blue, purple, pink and white;
And the lovely pictures people paint of flowers.
Trees are beautiful too;
They are beautiful in the spring when the little buds come out on the branches and grow bigger and bigger until the leaves come out.

They are beautiful in the autumn too when the leaves turn red and yellow;

How lovely is a cherry tree covered with blossoms.

Birds are beautiful with their lovely colored wings and their soft fluffy feathers;
Their songs are beautiful too;

And beautiful is a robin's nest when it has in it eggs of bluish green.

Butterflies are beautiful with their soft wings of many colors,

And chameleons are beautiful the way they change colors.

Beautiful are the moon and stars and the colors in the rainbow,

And the patterns of snowflakes and leaves:
Beautiful are homes where mothers and

fathers and children and helpers are kind and loving and helpful.

E. F.

HYMN: "All Creatures of Our God and King"⁴

POEM: "Praising God" (in service of May 23)

Mention of a service project or special offering may be made here as a way the children are praising God by the things they do.

Junior Department

By Bettina I. Gilbert*

THEME FOR MAY: *Christian Advance in Our Homes*

For the Leader

This month we are going to center our attention for the first three Sundays around the everyday experiences of our juniors in their own homes with a view to enriching and deepening the spiritual life within those homes. We must help the junior to feel sure that "God has been our dwelling place in all generations," that we can count on his love and care, come what may, and that this sense of security can be built up right within the four walls of his own home. The last two Sundays will be given over to a consideration of the junior's responsibility in the world family, with a view to helping him become world-minded.

It might be well this month to work through at least three committees: 1. Committee on Arrangements which would, for the first three Sundays, arrange the worship center so that it presented a homelike appearance, i.e., table with open Bible, candles, floor lamps, rocking chair, religious picture, fireplace, etc. For the last two Sundays the committee might have a big picture map of the world with a cross, globe and open Bible on the table. 2. A Drama Committee, which would work out the brief dramatization suggested for May 9. 3. A Prayer Committee, which would write prayers for May 9 and work out a litany of thanksgiving for our homes and for the world family, for May 30.

The hymns for these services are taken from *Hymns for Junior Worship*, the Judson Press and Westminster Press, 1940.

Motion Pictures

First, Second or Third Sunday: Children in Search of God. 1 reel (15 min.) 16 mm. Silent. \$1.50. Three small children set out to find God to ask for his help for their sick mother. After searching amid scenes of natural beauty they learn from an old man that God is present in their own home in the love that the members of the family have for each other.

Fourth Sunday: If a Boy Needs a Friend. 1 reel (15 min.) 16 mm. Silent. \$2.00. When anti-semitism appeared among a group of junior boys, the teacher secured the help of the "Y" in organizing a Boys' Club to combat

* Director of Christian Education, First Baptist Church of Seattle, Washington.

PRAYER: O God, we are glad that we can praise you in many ways. We will be glad when the time comes when all people everywhere will be free to praise you. Help us to do our part. Amen.

HYMN: "Lord of the Sunlight"³ or "Lord I Want to Be More Loving"⁶

⁶ As *Children Worship*, Perkins, Pilgrim Press, 1936.

it. After a Jewish boy "proves himself" boys of other races are added and the club grows up to its motto, "If any boy in our school needs a friend he will have as many friends as there are members of our club."

Fifth Sunday. A denominational missionary film may be used, or such a film as: **China's Children.** 1 reel (15 min.) 16 mm. Silent. \$1.50. What its name suggests. **Children of Africa.** 2 reels (or the reels may be used separately), (15 min. each reel) 16 mm. Silent. \$1.50 per reel. Child life in Africa.

May 2

THEME: *Recognizing God*

PRELUDE

THEME THOUGHT: Psalm 90:1-2

HYMN: "How Strong and Sweet My Father's Care." This hymn expresses in modern language the same idea as the poet who wrote the 90th Psalm.

SCRIPTURE: How did Jesus think of God?

Let us find the answer for this question by using our Bibles. "My Father": John 5:17; 8:19; 10:23, 30. "Our Father": Matthew 6:9.

HYMN: "Like Thee, Dear Master"

STORY:

A MEMBER OF THE FAMILY

"Now, when I was a little girl," began Grandma. "We had a home. You don't, you know." Tommy and Carolyn looked at her in amazement.

"Why, Grannie, we have a home too. In fact we've got one of the best homes on our street," replied Carolyn somewhat heatedly.

"No, Carolyn, you've got one of the best houses on this street, but you haven't got a home."

"I sure would like to know what the difference is," said Tommy.

"In the first place," replied Grandma, "it takes time to make a home. You folks don't have time today. You seldom have time to eat together or play together, and you never have time to pray together."

"When I was a little girl we started off the day by a family breakfast. Ten of us sat down at the table together at 7:00 a.m. I can see Father now as he read from the family Bible, for we began the day with God. 'In the beginning God'; we really understood the meaning of that phrase, for we gave him first place in our family life. Why, he was just like a member of the family."

"Then a real home sort of depends on neighborliness. When new neighbors came into town, we called on them and let them know we were glad they came. We took them to church with us and had them in to dinner and stood by ready to help in time of trouble. You don't seem to have time to bother with new folk nowadays."

"Another thing we had that you don't have is chores. Why, when I was your age I

helped with the milking and the housework too. Everybody shared in the responsibilities of our household. It was *our* home, and we all took pride in it.

"Then every day, when we had done our work, we took time to enjoy God. In the evening before bed time we went into the parlor. Mind you, nothing was too good for the Lord. There Father read a long passage from God's word, and sometimes we children could understand it and sometimes we couldn't, but it always sounded nice the way Father read it. After he had finished we all knelt and talked to God, and the way Mother prayed made you feel that God was right with us as a member of our circle."

Tommy and Carolyn were so impressed that for a moment there was complete silence and then Carolyn said: "I guess we need homes like that today, Grannie. For the spirit which would make a home like that couldn't even be destroyed by bombs and planes or anything."

DISCUSSION:

"How can we make it possible for God to become a member of our family?" The leader will want to help the children to bring out some of the following ideas: (a) We can build a worship center in our home, and could have family devotions about that table as often as possible; (b) Each can have his own bed-time prayer period; (c) We can use a devotional booklet with our family or alone; (d) We can do our share of work in the home.

HYMN: "Let Us Be Loyal!"

OFFERING

Response: "We Give Thee But Thine Own"

BENEDICTION

May 9

THEME: *Appreciating Mother and Dad*

PRELUDE

DRAMATIZATION:

A little family scene could be so carried out that it would provide a real call to worship. In a homelike setting four or five juniors could represent a typical Christian family—mother, father and children. Led by father, the family could recite together the 23rd or the 100th Psalm or any suitable passage. Sentence prayers could be offered, while mother might lead the group in singing some appropriate song, i.e., "How Strong and Sweet My Father's Care." (The Drama Committee would, of course, build its own service. Great care should be taken that it be done simply and reverently.)

HYMN: "For the Beauty of the Earth"

STORY:

IT TAKES A HEAP O' LIVIN'

(Use following outline as basis for a story: Tommy and Carolyn find their parents have left town because of illness of Grandmother. They try to take their mother's place. Friday night they darn clothes; Saturday Tommy cleans house while Carolyn bakes, both having difficulties. They prepare supper for parents who arrive Saturday evening. On the dining table is the following note which the mother reads:)

"A Proclamation of Appreciation"

"We do hereby want to confess that we the undersigned have been tried and found guilty of the crime of taking-too-much-for-granted. For 11 and 13 years, respectively, we have accepted without any visible signs of appreciation all the things which our mother and dad have so willingly given us. We have been unmindful of the hours mother has spent cleaning, cooking and mending and doing extra things for us and of the long hours dad puts in at the office, earning enough to keep us clothed and fed and happy.

"From this day forth and forevermore, we are going to try to express our appreciation for all they do: (1) by doing our share of the work; (2) by remembering to say thanks for the little extra things that are always coming our way; (3) by standing by ready to do more than our share without being asked.

"P.S. Dear Mom and Dad, we love you. Thanks for everything, especially for just being you."

PRAYER: Sentence prayers by members of the Prayer Committee and others in appreciation for mothers and fathers and homes. Be sure to remember the homeless and hungry children of the world.

HYMN: "Let Us Be Loyal"

OFFERING: "The Is Beauty All Around"¹ sung as solo or by choir.

BENEDICTION

May 16

THEME: *Through Prayer*

PRELUDE

CALL TO WORSHIP:

Leader: "And it came to pass, as Jesus was praying in a certain place, that one of his disciples said unto him, Lord, teach us to pray. And he said unto them, when ye pray, say:"

Response: The Lord's Prayer.

HYMN: "Teach Us, Dear Lord, to Pray"

STORY:

MAN TO MAN

"But Mom, saying your prayers is kid stuff. I just can't be bothered with them any more." This declaration was designed by Tommy to come as a bombshell to his shocked mother.

But after a moment of quiet, she said, "Very well, Tom, if you feel that way about it, you may just omit your evening prayers from now on. Good night, sleep tight."

Tom felt a bit let down after she had gone. He thought to himself, as he went off to sleep, "I guess I had sort of hoped that there was something to this prayer business after all. But I suppose this is all part of growing up."

A few weeks later Tommy found himself at a church Camp. It was going to be great. The fellows in his tent-house were just the best ever and their leader was just "super." He had actually been an All-American half back and now he was studying to be a minister.

All went well with Tommy until they gathered in their bunk house at bed time. "It's customary to have prayers before we turn in each night, fellows," said the leader. "I shall expect each one of you to offer your own prayer. We'll go right around the circle."

When it came Tommy's turn, he just couldn't say a word, for after all he didn't believe in prayers any more. The silence was embarrassing, to say the least.

As the leader left to go to his tent, Tommy called him to one side and said, "I'm sorry, sir, but you see I decided quite a while ago that prayers were kid stuff and so I just couldn't honestly say a prayer tonight."

"I always respect another person's opinion, especially if it's an honest one, Tommy. I am glad you explained. But you see, there's a difference between saying your prayers and praying. Think that over, will you?"

Before reveille the next morning, Tommy felt someone shaking him gently. "Sh, don't wake the rest. How about a little run around the track with me?" It was the leader.

¹ This is on page 42, "Orders of Worship" in *Hymnal for American Youth* by H. Augustine Smith, The Appleton-Century Co., 1919.

Tommy thought he must still be dreaming, but it didn't take him long to tumble out of bed and find out it was real.

It sure gave Tommy an important feeling to be jogging around the track with an All-American. After a few times around, the leader said, "Have you had enough, Tommy?"

"Just about, sir. I'm afraid I'm a little out of practice."

"Well, come on with me then. We've just got time to go over to the out-of-door chapel. I always begin my day there."

Soon Tommy found himself in a place which really looked a bit like a church. Tall pines acted as walls for the enclosure, the blue of the heavens provided the roof, while a birch cross, simple altar, and crude benches provided the necessary furnishings. Before he knew it, Tommy found himself kneeling beside his friend who began to talk, not to Tommy, but to an unseen Friend, whom he called Father. It was a man-to-man sort of talk.

When he had finished, they arose and went quietly out. After a few moments Tommy said, "Is that what prayer is really like? Why, you just talked to God as if he were right there."

"That's what I meant last night, Tommy. You are too big to say your prayers, but you're not too big to talk to God. You see, God is a particular friend of mine and yours too, and I just have to talk things over with him. I know how much I would miss it if I didn't, and I think God would get a bit lonely too. We are partners in this business of living. I need him and he needs me. It's a two-way proposition."

"Thank you, sir. You've given me a lot to think about."

That night Tommy led the group in the bunk house in prayer as he talked to his Father, God.

FELLOWSHIP OF PRAYER: A practice period.

Opportunities might be given for each child to write a little prayer note to God.

PRAYER HYMN: "O Jesus, Lad of Nazareth"

OFFERING: "He Prayeth Best Who Loveth best" (Solo or choir)

RESPONSE: "We Give Thee But Thine Own"

BENEDICTION

May 23

THEME: *Brothers All*

PRELUDE

THEME THOUGHT: "For he hath made of one blood all nations which upon this earth do dwell." Acts 17:26

HYMN: "In Christ There Is no East or West"

STORY:

REMEMBER

Heinrich and Tony slid unnoticed into the back seats of the "Brothers All" Club at the Community House. They had been members for the past three years, ever since their arrival in America, in fact, and they had even won distinguished service badges. But since the war everything had been different. The fellows in the club seemed to have forgotten all about being "Brothers All" and could remember only that Tony and Heinrich were enemy aliens. In school the going had been pretty rough for them. At first they had only had to endure hostile glances, strange silences and knowing nudges as they came near, but lately it had gotten to the name-calling stage. So Tony and Heinrich spent most of their time in their own homes when they weren't in school.

However, their club leader had insisted that they come to "Brothers All" meeting on this particular day, so there they were. Their

leader was just beginning to speak. "I called all of you fellows here today for I wanted us to do some mighty serious thinking together and to make an important decision. As you know, our club for years now has proven that folks of all nations and races could live and work together. Every race and practically every nation is represented here today. We have not only played and worked together but we have come to appreciate and understand the fine contributions that each nation has made not only to the world but to American life. Now more than ever, in these days of war, we need to go on building friendliness here in our city. And we can't build friendliness by name-calling and cheap patriotism. We can only build it by remembering that we are 'Brothers All,' and by carrying on our work in the spirit of goodwill. I am asking all of you fellows who do not want to play the game that way to leave the club, for it's better not to have any club at all than to have one that doesn't live up to its name."

All eyes were turned toward Jack, one of the outstanding American boys in the club. After a moment of tense silence he arose and said: "I am sorry, sir. I have always been loyal to our club but I can't kid myself any longer. Friendliness is definitely out for the duration. It just won't work now." As he turned and left the room, about one third of the boys followed him. Among those who remained were many Jewish and Negro boys and, of course, Tony and Heinrich.

Several days later Heinrich and Tony were just getting out of school when the fire trucks went tearing past, and they started to run. As they drew near to the scene of the fire they saw that it was their Community House. Then they heard their leader's voice, "Come on fellows! I need every one of you to help get the equipment out. Tony, you take one group and clear out the basement and Heinrich, you and the rest of them take the first floor. There is still time to save a lot."

Every boy there, even Jack, worked as he had never worked before.

Then came the orders, "Everybody out!" And a bedraggled group of boys had to stand on the sidewalk and watch their beloved Community House burn.

All of a sudden Jack exclaimed, "Where's Tony and Heinrich?"

"Why, the last time I saw them they were heading for the second floor," said David.

By this time Jack was on his way to the Fire Chief. "Please sir, there's still a couple of boys in there. We've just got to get them out."

"It's too late, son, the stairway has already fallen in." A cry of dismay went up from the group. Heinrich and Tony were trapped. Just as everybody was realizing this awful truth, Jack called out, "Look, fellows!"

There, coming around the corner of the flaming building were two smoke-blackened and water-soaked boys. They were carrying triumphantly between them the framed motto of their club, the Cross, with two great hemispheres on each side and in the background a figure of the Christ with hands outstretched over all the world, and underneath it the words "Brothers All."

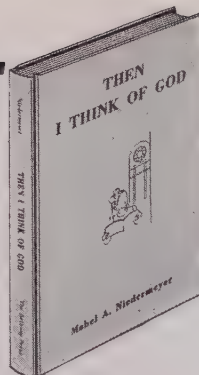
A cry of triumph arose, and it was a victory indeed for in the heart of every boy there was the conviction that they were indeed Brothers All, now and always.

HYMN: "The World Dear Lord, Is Very Large"

LITANY OF BROTHERHOOD:

Leader: Let us remember the boys and girls of the allied nations, many of whom are hungry and homeless.

April, 1943



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By Mabel Niedermeyer

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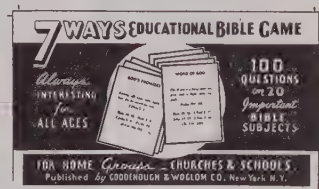
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Response: For we are brothers all.

Let us remember the boys and girls of the Axis nations, who are not responsible for this war, and many of whom are hungry and homeless too.

For we are brothers all.

Let us determine to give generously and sacrificially that food and comfort may be given to these needy friends.

For we are brothers all.

Let us begin now to build attitudes of appreciation and resolute good-will toward all nations so that a permanent peace may come.

For we are brothers all.

OFFERING: "Ring of Love around the World"²
(Recited by a junior)

RESPONSE: "Thy Work, O God, Needs Many Hands"

BENEDICTION.

² Taken from *Children's Worship in the Church School* by Jeanette Perkins, Harpers, 1939.

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May 30

THEME: Remembering

PRELUDE

THEME THOUGHT: "We always thank God for you all when we mention you constantly in our prayers, as we remember your active faith, and labour of love and patient hope in our Lord Jesus Christ." 1 Thesalonians 1:2, 3.

HYMN: "Forward Through the Ages"



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(Between the singing of verses 2 and 3, the leader might get the group to suggest some of the heroes and prophets who down through the ages have made life better for others because they did their best. It would help to have some pictures of men from all walks of life, scientists, missionaries, statesmen, etc. Climax the discussion with a portrait of Christ, bringing out particularly how he helped men to discover that they were brothers all, with one Father, God. Sing verse 3 prayerfully.)

STORY: "The World Is All of a Piece."

HYMN: "Brothers of all the World"

LITANY OF REMEMBERING: (Preferably substitute a litany prepared by the Prayer Committee.)

Leader: Let us this day remember our own homes and our mothers and fathers who care so much for us.

Junior: Help us to "highly resolve" to

3 From *Missionary Stories to Tell* by Dorothy F. McConnell. Friendship Press.

Intermediate Department

By Ethna Jones Landers*

THEME FOR MAY: *Living World Christians*

For the third year Christian Family Week is being observed throughout the United States and Canada during the first Week of May. The observance this year May 2-9, is of unusual significance because of the increased breaking up of the home life during the past months. This month we are to pay honor through our worship services to some of the men and women who have been a result of homes where the presence and influence of Christ and his teachings have been a reality.

The altar might be arranged with flags of various countries with the Christian flag at the center. A large illuminated globe of the world would be appropriate for another Sunday. One of the several available pictures with Christ in the midst of people or children of other lands might be hung above the altar another time.

May 2

THEME: *Albert Schweitzer, a World Christian*

PRELUDE: "Commit Thy Ways," Bach

* Superintendent of the Junior High School Department of the First Congregational Church and part-time teacher in the Week-Day Schools of Religious Education, Oak Park, Illinois.

express our appreciation to them as we assume our full share of responsibility for the welfare of our homes.

Leader: Let us this day remember the boys and girls in the world family who are homeless, many without fathers or mothers to care for them.

Junior: Help them to remember that God cares, and help us to "highly resolve" to do all we can for them through sacrificial giving and appreciation.

Leader: Let us remember all men everywhere in the service of their country.

Junior: Help them to "highly resolve" that after this conflict is over we are all going to work together for a new world order where men can live together as brothers.

Leader: Let us remember that peace is more real than war, brotherhood more real than national pride, and cheap patriotism, and cooperation and sharing more real than greed and profits.

Junior: Let us here "highly resolve" that as juniors we will strive in our everyday living to make peace, brotherhood and co-operative sharing come true, "for we can do all things through Christ who strengtheneth us."

HYMN: "A Prayer for Peace" ("We Pray Thee O Father") or "A Prayer for Peace" on page 2, November, 1942, *International Journal*.

OFFERING

Response: "Thy Work, O God, Needs Many Hands"

BENEDICTION.

CALL TO WORSHIP: "Thanks be to God for his unspeakable gift," (II Corinthians 9:15) the gift of his own Son, who loved us, and gave himself for us. (Quote also John 3:16)

HYMN: "There's a Wideness in God's Mercy"

SCRIPTURE: Acts 10:23b-36

POEM:

SONG OF CHRISTIAN WORKINGMEN

Our Master toiled, a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oft times, wearily,
He sought, apart in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divinest mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

—THOMAS CURTIS CLARK¹

SOME INTERESTING FACTS ABOUT ALBERT SCHWEITZER'S LIFE

Dr. Albert Schweitzer is a Christian missionary and doctor who is carrying on today in Africa in the same consecrated way that David Livingstone did so many years ago. Both men chose Africa because they felt

1 From *1000 Quotable Poems*. Used by permission of Willett, Clark & Company.

drawn there by the need and suffering of the men and women.

On January 14 in 1875 Albert Schweitzer was born in Alsace. He has many happy memories of his childhood spent as the son of a Protestant minister who gave fifty-seven years of service as a pastor.

Even as a child he was much interested in and deeply touched by the suffering of the people around him. He wished even then that his life might be spent relieving some of the pain and discomfort he saw in others. He went to school where he prepared himself thoroughly to be a doctor of medicine. But he did not stop with one profession; he has received highest honors in the fields of music, philosophy, theology and writing. Because his father had been extremely fond of the compositions of Bach, Albert also became much interested in the life and work of this great man. A book that he wrote on the life of Bach is today considered by many as the best interpretation of that gifted musician.

He served as the organist for the Paris Bach Society for many years. When he went to Lambarene, Africa in 1913 he felt that he would necessarily have to give up his music. In his book, *On the Edge of the Primeval Forest* he tells of seeing a large hollow log canoe making its way up the river one day. On this canoe was a very large and unwieldy packing case. Then he saw the many curly black heads swaying under the weight of the case as they brought it up the hill to his own home. His curiosity was aroused considerably by this time and when he unpacked the case and found a grand piano with organ-pedal attachments, his delight knew no bounds. This most appreciated gift had come from the Bach Society in Paris in appreciation for his great ability and talent as an organist.

Many have wondered how he would have been able to raise the necessary funds which have been needed to carry on his great work, if it had not been for this very thoughtful gift. Every three or four years Dr. Schweitzer has returned to the continent where he has given organ recitals of Bach's compositions and lectures on his own work in Africa. The organ recitals, the lectures, and the gifts from his many friends on the continent and in America have made possible the financial undergirding of his buildings and work. One of his nurses tells of Dr. Schweitzer's often practicing on the piano long after ten o'clock in the evening when all other work is completed. He seems to have the unusual ability of working all day and a great part of the night without showing any strain physically.

In Lamborene he is engaged in fighting tropical diseases, particularly sleeping sickness and leprosy. He feels very keenly that to help the people who need help so desperately and who do not have the knowledge of all the advances of medical science, is one of the great obligations of the people of Europe and America.

The people love him because he is so fair, just, hardworking and thoughtful in all his relationships that they recognize him as a Christ-like man in their midst.

PRAYER: This should be worked out carefully by the leader ahead of the service.

HYMN: "In Christ There Is No East or West"

May 9

THEME: *Madame Chiang Kai-shek, a World Christian*

PRELUDE: Hymn, "Great God of Nations"

CALL TO WORSHIP: "God is Light, and in him there is no darkness at all."

"O send out thy light and thy truth."

(Quote also Acts 17:26-29a).

HYMN: "Come, Thou Almighty King"

PRAYER:

Lord, make me an instrument of thy peace!
Where there is hatred let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love, for

It is in giving that we receive;

It is in pardon that we are pardoned;

It is in dying that we are born to Eternal Life.

—ST. FRANCIS OF ASSISI

THOUGHTS FOR MEDITATION:

Today is the climax for "Christian Family Week" which has been observed by many churches in the United States and Canada. There is a new meaning and a deeper appreciation for the words "Christian home" these days because of the war and the breaking up of home life resulting from the separations that are necessary in times like these. We would pause a few minutes in silent prayer thanking God for the influence and privilege we have of being members of Christian families and of a Christian nation.

SILENT PRAYER

Prayer Response: (to be sung by one or more young people) "Hear our prayer, O Lord."

SOME INTERESTING FACTS ABOUT MADAME CHIANG KAI-SHEK'S LIFE

Mayling Soong Chiang was born into the now famous Soong family as the youngest of several children. Her father had been educated in the United States, where he had come as a small boy to be trained by a childless uncle in the tea and silk importing business. The story of his life and his conversion to Christianity is a very interesting one. He returned to China after his graduation from college and married a Christian girl, Miss Nu. Madame Soong was a strong Christian woman of very clear, defined convictions, and she had a great influence in the lives of her husband and children.

Mayling came to the United States when only eleven years of age, when all the Soong children were put in American schools. She accompanied her older sisters when they entered Wesleyan College at Macon, Georgia, and when old enough did work there. She entered Wellesley College in Massachusetts in 1915 and was graduated two years later.

Immediately upon her graduation she returned to China. She was just nineteen, so she plunged into the social whirl for a short time. This did not satisfy her for long, however, and she was soon occupied with more serious activities. She went into Y.W.C.A. work in order to share with the girls some of the experiences of her American education. She later served on the Child Labor Commission, the first woman even to be appointed to that post in China, and she also became secretary of a joint committee of British, Chinese and American women studying factory conditions.

In 1927 her marriage to Chiang Kai-Shek was a brilliant social event attended by more than a thousand people. Before their marriage Chiang had accepted the Christian religion because both Mayling and her mother had talked with him and helped him see that there were some things in his life that a Christian girl could not be happy with. May-

ling speaks always in glowing and appreciative words of her mother's religion and of the strength it was to the elder Soongs and to her brothers and sisters. It was she who gladly interpreted the Christian religion to Chiang and helped him to grow spiritually.

Mayling has been an honor to the Christian fellowship. Someone has told of being in their home and of the General's asking him to remain for their family prayers and devotional period which lasted for thirty minutes. When the visitor left he sincerely said, "There is a great Christian family!" No greater tribute can be paid to any family of any color or nationality.

HYMN: "Immortal Love, Forever Full"

May 16

THEME: *Frank Laubach, a World Christian*
PRELUDE: Hymn, "Guide Me, O Thou Great Jehovah"

HYMN: "The Whole Wide World for Jesus"

CALL TO WORSHIP: (II Timothy 2:19, 15, in this order)

READING: Report of the Rockefeller Foundation for 1941.²

"An American soldier wounded on the battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German soldier is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch Marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique.

"In peace as in war we are all of us the beneficiaries of contributions to knowledge made by every nation in the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from small-pox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the research of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind."

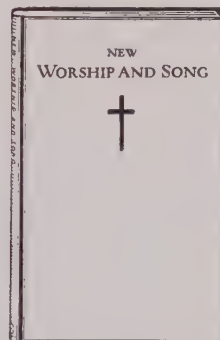
—RAYMOND B. FOSDICK

SOME INTERESTING FACTS ABOUT FRANK C. LAUBACH'S LIFE

Do you enjoy reading? You may sometimes wish that school requirement was not necessary but you probably do not realize that there are only about 38 per cent of the peoples of the world who are able to read! In India today there are 85 per cent of the people who *cannot* read and 48 per cent in Latin America. Dr. Frank Laubach has been called the "miracle worker" in teaching adults to read. Some say that he is teaching people to read as miraculously as Luther Burbank worked with plants.

Dr. Laubach began his work among the Moros in the Philippines. When he and Mrs. Laubach first went there, their task appeared hopeless. However, he did not give up easily and tried many different ways of becoming a part of the people's life about him so that he might gain their confidence. He came to the realization that perhaps the best way was for him to master their language so that he might discuss with them their four holy books of the Moslem religion. After

²From the 1941 President's Review of the Work of the Rockefeller Foundation. Used by permission.



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discussing their religion he would naturally tell them of the attractiveness of the life and ideals of Jesus who was the center of his religion.

Dr. Laubach says that it was almost by accident that he discovered the "key" by which he was able, in a three-year period, to teach 41,000 people to read. He found a basic vocabulary, worked out key words and picture charts which were so easy to understand that adults began to learn to read in an unbelievably short time. A few years ago one of the Philippine newspapers had the headlines "One Hundred Thousand Learn to Read" and then paid tribute to this American who is known internationally as the "Apostle of Literacy." Dr. Laubach is also an author, an educator, a psychologist and a Christian missionary.

Part of his remarkable success has been due to a plan he worked out providing that when one person has learned to read, then he must in turn teach someone else. Usually a Filipino who has just learned to read and is thrilled by that achievement, is given five lessons which he must teach to five others, and each of these must teach others. One can easily see what the results from such a system would be over a period of months and years.

Because his success became known all over the world, calls for help came from leaders in India, Ceylon, Malaysia, Turkey, Africa and Mexico. Dr. Laubach in April 1943 will just have completed a six months' tour and study in the Latin American countries.

India has a population of nearly four hundred million and only 15 per cent are able to read. This problem would have seemed staggering to some people but not to Dr. Laubach. He has written a book, *India Shall Be Literate*. Great results can already be seen from the campaign against illiteracy that has been going on for four years in India. Charts, primers, and newspapers have been printed in thirteen of the chief languages of India. Twenty-five men and women are now giving their full time to demonstrating the methods while twice this number are acting as part-time organizers. The village men and women are now learning to read in weeks what before took years to master.

Dr. Laubach is truly a "World Christian" who does not know the boundary of color or religion.

PRAYER: The Lord's Prayer

HYMN: "O Love That Will Not Let Me Go"

May 23

THEME: *William Temple, a World Christian*

PRELUDE: Hymn, "O Jesus, Thou Art Standing"

CALL TO WORSHIP:

YEARS ARE COMING

Years are coming, years are going, creeds may change and pass away,
But the light of love is growing stronger, surer, day by day.
Be ye as the light of morning, like the beautiful dawn unfold,
With your radiant lives adorning all the world in hues of gold.

Selfish claims will soon no longer raise their harsh discordant sounds,
For the law of love will conquer, bursting hatred's narrow bounds.
Human love will spread a glory filling men with gladsome mirth,
Songs of joy proclaim the story of a fair, transfigured earth.

—Author unknown.

HYMN: "Forward Through the Ages"

SCRIPTURE: Revelation 21:1-8

AFFIRMATION of the Unity of Christian People Throughout the Whole World.³ (Whitsunday comes one week after Easter. This affirmation was given a year ago in Westminster Abbey.)

"As members of the universal church, drawn from many lands, we join together in Westminster Abbey on this third Whitsunday of the war, for the worship of Almighty God. Across the divisions of race and nation, we declare our loyalty to the universal fellowship of the Christian Church which God has created by his Holy Spirit. Through the breaches caused by human violence, we affirm our unity with all those, wherever they are, who witness to the Word of God, and hold fast in face of persecution to their Christian confession. British and French, Belgian and Swiss, Scandinavian and Dutch, German and Pole, Greek and Slav, with our brethren from the far lands of America, Africa, and Asia, together we stand here as one man in Christ. Together we declare that the Lord He is God, and that men or nations are guilty of idolatry when they put any creature in his place. Together we proclaim that Christ is our Saviour, in whom alone is given the way of peace and reconciliation between man and man, nation and nation. Together we give thanks for all the faithful who have fought the good fight and finished their course. For life, for death, and for the life beyond we are one with the whole church in heaven and earth."

SOME INTERESTING FACTS ABOUT HIS GRACE,

WILLIAM TEMPLE,
ARCHBISHOP OF CANTERBURY

Slightly more than one year ago the new Archbishop of Canterbury, the head of the Church of England, assumed his new responsibilities. He is the 98th Archbishop of Canterbury and for the first time in history the See of St. Augustine is occupied by the son of a former archbishop.

The present archbishop of Canterbury is very advanced in his thinking upon social problems and their solutions. Many had asked the question, "Will the man change the office or the office change the man?" when he was installed in February 1942 at the age of sixty. The question was answered in October, when he addressed 6,000 in a Royal Albert Hall meeting arranged by the Industrial Christian Fellowship. Dr. Temple's elevation to the primacy, far from remodeling him into the conservative mold of his predecessors, had actually sharpened his zest for social reform.

"While it seems his choice sprang primarily from the church, yet its acceptance was an indication that the Government is recognizing the upsurge of a liberalism which spells a new world order, as well as a notable movement which is taking place in the Christian church, a movement indicative of an awakening on the part of the church to a realization that it has not fulfilled its ideals in its effort to evangelize humanity.

"With his incisive and expansive mentality, his deep religious convictions, with a genuine love for and sympathy with the laboring class, for the needy and submerged, he is magnificently fitted to develop to the limit the possibilities of his exalted position.

"He is firmly convinced that it is the duty of the church and of the individual Christian as well to apply Christianity to the solution of all social problems. No longer can the church stand aloof from the common need. Its place is that of leadership in presenting through political channels the

³ From *The World at One in Prayer* edited by Daniel Johnson Fleming. Used by permission of Harper and Brothers, publishers.

principles of right and justice."⁴ We shall all want to watch most closely the movements of this world Christian leader in the weeks and months ahead of us.

HYMN: "There's a Wideness in God's Mercy"

May 30

THEME: *Dr. H. C. Tucker, a World Christian*

PRELUDE: "Incline Thine Ear," Himmel

CALL TO WORSHIP:

"Whoso draws near to God one step through doubtings dim,
God will advance a mile in blazing light to him."

—Author unknown

HYMN: "O Zion Haste, Thy Mission"

PRAYER

SOME INTERESTING FACTS ABOUT
H. C. TUCKER'S LIFE

In 1906 Dr. H. C. Tucker established in Rio de Janeiro the People's Central Institute which is both an educational and a social center. For thirty-seven years he has been its leader and has done a remarkable piece of work there. For fifty years he has been an agent of the American Bible Society and has been called by many as the outstanding and most influential foreigner in Brazil.

The Institute, which is in the midst of the palm trees on the "Hill of Thieves" and in the worst slum district of the beautiful modern city of Rio, reaches out to minister to the people who live in the vicinity. There one will find pre-natal baby clinics which have ministered to more than 35,000 women and babies since its inception in 1926, a dental clinic which is claimed to be the oldest dental clinic for children in the whole of South America, a free primary school which is under the Department of Education, playgrounds for the children who need them so badly and many other services besides the spiritual ministrations.

It has been said that this institution is a Christian beacon saying to the people of its neighborhood, "Come unto me and I will alleviate your physical suffering; I will teach your little children; I will furnish a playground and recreation for your youth; I will teach you all the way of life, the way to find God; I will be your friend."

Dr. Tucker conducted a very successful campaign against yellow fever in Rio over forty years ago and now is engaged most wholeheartedly in a fight against leprosy. It has been said that his example has stimulated Brazilians to undertake social service programs in their great country. Because of his influence and that of other great missionary leaders like him, Brazil has more Evangelical Christians per capita than any other Latin American country at present. The Evangelical community in Brazil is doubling itself every seventeen years and there is no more vital Evangelical movement to be found in any other part of the world.

Dr. Tucker has received a great honor from the Brazilians. When a Brazilian-North American Cultural Institute was organized at Rio de Janeiro to promote educational relations between the two countries, he was invited by the Brazilian Minister of Foreign Relations, as the most representative North American, to occupy the president's chair. He was elected as the first vice-president of this Institute and is now its only honorary member.

POEM:

YOUTH AND GOOD WILL

There's a faint, faint glow in the distance.

⁴ From an article by Albert Field Gilmore in *The Christian Science Monitor*.

Though the sky stands dark with night,
There's a bright, bright flare through the
sullen glare
And a strangely beaming light.
There's a dim, dim sound growing stronger
As of feet pressing toward the goal.
We can feel the throb of their march toward
God,
For 'tis Youth who has seen life whole.
O arise in might, Youth, and robe thee
With the mantle of peace, all white,

And then, girded with love, by thy fellow-
ship prove
That thy vision is truth and right.
So march on in the flush of courage,
And let those who are strong take thy
stride,
Till the youth of all lands shall warmly
clasp hands,
Then peace and good will shall abide.
—NANCY LONGENECKER

HYMN: "Immortal Love, Forever Full"

Senior and Young People's Departments

By Roy J. Hendricks*

THEME FOR MAY: *Sources of Power in the Scriptures*

To the Leader

The services for May complete the series on *Sources of Power in the Scriptures*. Following the Easter season, the programs for May center upon certain of the great teachings of Jesus. Together with two of the March services, they include most of the Sermon on the Mount. The leader will find it helpful to have the group read these passages of Scripture beforehand. Translations by Moffatt, Goodspeed, and Weymouth should be made available. A small group may find it interesting to work with the leader in writing the Scripture in modern language.

Motion Pictures

First Sunday: The Kingdom of Heaven. 1 reel (15 min.) 16 mm. Silent. \$2.25. An interpretation of the Sermon on the Mount. After Jesus is shown preaching there is a rather long sequence showing wars through the ages as a sign of mankind's failure to "love your enemies."

Second Sunday: Christ Confounds His Critics. 1 reel (15 min.) 16 mm. Silent. \$1.50. A dramatization of the incident in which the adulteress is brought to Jesus for judgment.

Fourth Sunday: No Greater Power. (20 min.) 16 mm. Sound. \$6.00. The story of Zacchaeus—who did not first seek the Kingdom of God but later found the need for it.

Fifth Sunday: Grace of Forgiveness. (27 min.) 16 mm. Sound. \$7.50. The story of St. Paul's arrival in Rome as a prisoner and particularly his influence on Onesimus as given in the letter to Philemon. Philemon is shown granting forgiveness to Onesimus and making him a "son" instead of a slave.

May 2

THEME: *The Beatitudes*

PRELUDE: "Liebestraum" by Liszt

OPENING SENTENCES: Psalms 122:1; 27:4

HYMN: "The Day Is Past," or "Hark! The Vesper Hymn Is Stealing"

UNISON PRAYER: (may be written in a black-board, or separate copies made)

"Heavenly Father, in whom we live and move and have our being, who hast created

us for thyself so that our hearts are restless until they find rest in thee, grant unto us purity of heart and strength of purpose so that no selfish passion may hinder us from knowing thy will, and no weakness from doing it. In thy light may we see life clearly, and in thy service find perfect freedom."¹

SCRIPTURE READING: Matthew 5:1-12 (Moffatt's or Goodspeed's Translation)

SOLO: "Mid All the Traffic of Our Ways"
MEDITATION ON THE BEATITUDES:

When a leader announces, "I shall read the Beatitudes," most of us say inwardly, "Sure, we know the Beatitudes. All those 'Blesseds.'" But, as we hear them read again, we wishfully say, "If they were only true." Even though these ideas are pleasant to the ear and slip lightly from the tongue, we recognize in them seeds for personal and social revolution. Yet measured against our standards these qualities of a Christian seem impossible. It is incredible to think that one could really live as Jesus taught and be blessed.

What is the trouble? Why do these beatitudes seem to be the opposite of the way we live? Did Jesus read life wrongly?

What would you say to a man who stands on his head and then announces that everything seems to be upside down? May it also be that we, too, are looking at things, if not upside down, at least in reverse? How do we read life wrongly? We make our plans, we engage in activities, we live without measuring our standards against a divine standard: all these things we do and then call upon God to bless us. In fact, by the way we live, we are writing quite another version of the beatitudes:

Blessed are they who feel no need beyond themselves, for they never bother about the kingdom of heaven.

Blessed are they who are saturated with pleasure, for they know no sorrow or disappointment.

Blessed are the proud for they seek to hold sway over many people.

Blessed are they who have enough religion to be comfortable. They have no further need for God, but each man's religion is good enough for him.

Blessed are they who are above the average, for they see that they are better than their fellowmen.

Blessed are they that want peace, but who for the time recognize that force and strife avail. They shall be called wise men of affairs.

Blessed are they who do not take their religion so seriously they get into trouble.

Blessed are you when everyone thinks well of you and speaks well of you. Rejoice and be glad that your belief never gets you in bad.

But does this twentieth century version of the Beatitudes sound right? Do you like the noisy gong and clanging cymbal orchestration? Is there something there that doesn't suit the theme? Indeed, we feel

the theme is *lost*. In our inmost soul we still know that to be Christian we must feel a restless longing for God . . . know the pain of deep sorrow . . . live in humility . . . hunger and thirst for righteousness as much as for food and drink . . . be full of the deeds of mercy . . . be pure in heart . . . seek to live in peace . . . suffer for what one believes . . . be thought of badly and misunderstood.

As we dedicate ourselves to strive for these unwon virtues, let us pray together a prayer for the Blessedness of Christ:

"Give ear, O Lord, unto our prayer, and attend to the voice of our supplication.

Make us poor in spirit: that ours may be the kingdom of heaven.

Make us to mourn for sin: that we may be comforted by thy grace.

Make us meek: that we may inherit the earth.

Make us to hunger and thirst after righteousness: that we may be filled therewith.

Make us merciful: that we may obtain mercy.

Make us pure in heart: that we may see thee.

Make us peacemakers: that we may be called thy children.

Make us willing to be persecuted for righteousness' sake: that our reward may be great in heaven." Amen.²

HYMN: "Master, No Offering Costly and Sweet"

BENEDICTION:

Make our hearts thy dwelling place, O Lord, that we may go forth with the light of hope in our eyes, the fire of inspiration in our lives, thy word on our tongues, and thy love in our hearts.

May 9

THEME: "Judge Not —"

PRELUDE: Tune: *St. Theodolph*

SCRIPTURAL MEDITATION:

Judge not; or as you judge, so will you be judged, and the measure you deal out to others will be dealt out to yourselves.

Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment and righteousness, in the earth: for these things I delight, saith the Lord.

HYMN: "Heaven Is Here, Where Hymns of Gladness"

PRAYER:

O God, whose Spirit searcheth all things, and whose love beareth all things, encourage us to draw near to thee in sincerity and in truth. Save us from a worship of lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from thee who searchest the heart.

Enable us to lay aside all those cloaks and disguises which we wear in the light of day, and here to bare ourselves, with all our weakness, disease, and sin, naked to thy sight.

Make us strong enough to bear the vision of the truth, and to have done with all falsehood, pretense, and hypocrisy, so that we may see things as they are and fear no more.

Enable us to look upon the love which has borne with us and the heart that suffers with us. Help us to acknowledge our dependence on the purity that abides our uncleanness, the patience that forgives our faithlessness, the truth that forbears all our falsity and

* Minister of the Pleasant Valley Church, Pleasant Valley, Connecticut.

¹ John Watson in *Prayers and Services*, The Publication Committee, London, 1909.

² Book of Common Order, William Blackwood & Sons, Ltd., London, 1890.

compromise. And may we have the grace of gratitude, and the desire to dedicate ourselves to thee.³ Amen.

SCRIPTURE READING: Matthew 7:1-5

RESPONSIVE READING: (by two leaders or leader and group)

Leader: O God, who of thy love and pity didst send us Jesus Christ for the illumination of our darkness, give us wisdom to profit by the words he spoke and grace to follow in the steps he trod. Jesus Christ said, *When ye stand praying, forgive, if ye have ought against any.*

Response: O God, give us grace now so to do.

Jesus Christ said, *It is more blessed to give than to receive.*

O, God, give us grace today to think, not of what we can get, but of what we can give.

Jesus Christ said, *When thou doest alms, let not thy left hand know what thy right hand doeth.*

O God, grant that what we give may be given without self-congratulation, and without thought of praise or reward.

Jesus Christ said, *Enter ye in at the strait gate.*

O God, give us grace this day to keep to the narrow path of duty and honorable dealing.

Jesus Christ said, *Judge not.*

O God, give us grace this day first to cast out the beam of our own eyes, before we regard the mote in our brother's eye.

Jesus Christ said, *What is a man profited, if he shall gain the whole world, and lose his own soul?*

O God, give us grace so to live this day that, whatever else we lose, we may not lose our own souls.⁴

MEDITATION: The leader may discuss briefly the theme, using the suggested outline:

1. Why look for a splinter in another's eye, when there is a plank in your own?
2. Your judgment of others often reveals your own weaknesses.
3. "There's no sharper test of anyone's Christianity than the value he places upon his brother man."

HYMN: "Love Thyself Last," or "When Thy Heart with Joy O'erflowing"

BENEDICTION: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of his holy Spirit be with you all, this day and forever.

May 16

THEME: "Whosoever Will Lose His Life—" PRELUDE: "Jesu, Joy of Man's Desiring," by Bach.

THE CALL: Matthew 7:7, 8. "Let not kindness and truth forsake thee; write them upon the tablet of thy heart; so shalt thou find . . . good understanding." "You shall know the truth and the truth shall make you free."

HYMN: "I Heard the Voice of Jesus Say" PRAYER: (by the leader)

In the spirit of those in the past who have gone forth on great quests, we enter into the fellowship of worship.

May the spirit of an eager searcher enter into our hearts, O God.

In memory of all those who have searched unselfishly for the secrets of the world, we worship side by side.

And grant, our Lord, that we too may be

willing to pay the price where the quest of our hearts becomes more costly than we now think.⁵ Amen.

SCRIPTURE READING: Matthew 16:24-26; 10:27-39; John 12:24-26a; Mark 8:36-38

MEDITATION: "Are You Expendable?"

Expendable! That's what one of the survivors of M T B Squadron 3 called it. "We were expendable," he said to W. L. White. "Us little guys . . . You see, in a war anything can be expendable—money or gasoline or equipment or most usually men." He went on, "You don't mind until you come back here where people waste hours and days and sometimes weeks, when you're seen your friends give their lives to save minutes—"⁶

In other words these men, and hundreds of others are willing to be used, used completely. They want to give until they are given out. They know no reserve and no hesitation. They are willing and eager to lose their lives in saving others.

You might say they have a "mission." Call it what you will: a sense of duty, a feeling of responsibility, a desire to serve—it is still a compelling idea that sends men out to face danger and death for what they believe. This story is but one example, and there are many others, of men who are expendable for their country.

This same thing is true of all of us, though sometimes we don't realize it. In a sense we are all expendable. Everyone is given to something. The choice may be made quite unconsciously, but we are loyal to some central belief or unbelief. The thrill of this business comes in making a conscious choice of that allegiance and cause for which one is willing to be expended.

We recall now that this sense of "mission" is one of the chief characteristics of Christian men and women in all times. Call the roll of Paul, St. Francis, Luther, Hus, Loyola, Jeanne d'Arc, Judson, Grenfell, Schweitzer, Kagawa. All these and many others have counted themselves expendable. Many unknown men and women in our own day also have this quality of expendability. Everyone in a sense is a missionary. Every Christian is "sent" to do something and to be something.

We dare not run the risk today of mistaking the part for the whole, or the hour for a life-time. Granted that the outcome of the war is of primary importance to us and to all men, there is a matter even more fundamental. We must not lose perspective because of urgent immediacy. Not only for the moment, but after the war, what will we be prepared to do? In the long run, how shall we as Christian youth be expendable?

William Hocking defines mission as "a passion for righteousness, and the spread of righteousness conceived of as a cosmic demand."

We hear much of the Four Freedoms, the Atlantic Charter, and the Century of the Common Man these days. Do we as Christian youth believe in the spread of righteousness conceived as justice and equity in economic relations? What of "racial exclusion" in the world after the war? What of freedom of religion? The spread of literacy? The establishment of world order? The declaration of independence for all men? It is important that during a war and following the war we have a mission. We must be willing to be expended for Christian motives. We must be usable, but not to the point of gaining the world and losing our souls. We must be usable for the

establishment of the Kingdom of God upon earth. We shall want to be expendable for his sake in his service. "The hour cometh and now is" when we should so live. Let us ask ourselves, "Now, at this moment, wherever I am, whatever I am doing, am I expendable for His sake?"

I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting
To me
That I am so easily
Satisfied
With just
Going about.

—KAGAWA

HYMNS "Are Ye Able?" or "Immortal Love, Forever Full"

CLOSING PRAYER:

O thou who art Heroic Love,
keep alive in our hearts that adventurous spirit,
which makes men scorn the way of safety,
if only thy will be done.
For so only, O Lord, shall we be worthy of those
courageous souls who in every age have
ventured all
in obedience to thy call.⁷

May 23

THEME: "Seek Ye First the Kingdom of God"

PRELUDE: Hymn tune: *Consolation* by Mendelssohn

OPENING MEDITATION:

God is in his holy temple:
Earthy thoughts be silent now,
While with reverence we assemble,
And before his presence bow.
Then let every low emotion
Banished far and silent be,
And our souls in pure devotion,
Lord, be temples worthy thee!

HYMN: "Lord of Health, Thou Life within Us"

INVOCATION: "Lord of Life! Open the windows of our spirits, and fill us full of light; open wide the door of our hearts, that we may receive and entertain thee with all our powers of adoration and love."⁸

RESPONSIVE SERVICE: (the leader reads a statement, after which the group repeats the response silently.)

Jesus Christ said, *Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven.*

O God, incline my heart to follow in this way.

Jesus Christ said, *Seek ye first the kingdom of God and his righteousness.*

Response (and so after each statement)

Jesus said, *Do good and lend, hoping for for nothing again.*

Jesus Christ said, *Love your enemies.*

Jesus Christ said, *Fear not, only believe.*

Jesus Christ said, *Except ye turn again and become a little children, ye shall not enter into the kingdom of heaven.*

Jesus Christ said, *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*⁴

SCRIPTURE READING: Matthew 6:24-34

POEM: "Earth Is a Lonely Place" by Lucia Trent in *Seeking the Living Way*, edited by Roy A. Burkhardt. Published by Abingdon-Cokesbury Press

⁷ The New Prayer Book, by The Oxford University Press. Used by permission.

⁸ Attributed to Christina Rossetti. Source Kirby Page's *Living Prayerfully*. Published by Farrar & Rinehart.

³ W. E. Orchard, *The Temple*. E. P. Dutton & Co., New York. Used by permission.

⁴ A *Diary of Private Prayer*, by John Baillie. Charles Scribners' Sons, New York. Used by permission.

⁵ Source unknown. Quoted in the *New Hymnal for American Youth*.

⁶ *They Were Expendable*, by W. L. White. Published by Harcourt Brace Co.

MEDITATION ON THE THEME: "—But First"
The leader may tell the Scripture story of Jesus' call to three youths (Luke 9:57-62.) Each replied in effect, "I will follow, but first . . ." The leader may wish to modernize this story. What do youth put first in their lives? Self-interest, popularity, money, etc. may be listed. The leader may want to point out the difference between giving first or second place to the business of being Christian. It is important to keep aware of the temptation to put something else in first place in one's life.
The leader may close with Goodspeed's translation of Jesus' comment. "Whoever looks back is not yet fitted for the kingdom of God." It's our business to become fitted for living in the kingdom. How best can we do it?
CLOSING HYMN: "O Christ, the Way, the Truth, the Life"

May 30

THEME: "Love Your Enemies"
PRELUDE: "Now Let Every Tongue Adore Thee" from Bach's Cantata, *Wachet Auf*.
OPENING SENTENCES AND CALL:
"You cannot, even if you would, separate your life from that of humanity. You live in it, by it and for it. Your soul cannot separate itself from the elements among which it moves."—Mazzini.
Seek to dwell in love and peace and truth with one another: for in fellowship is strength, and immeasurable is the help that man can give to man.
HYMN: "God of the Strong, God of the Weak"
PRAYER: (by the leader)
"O Lord, grant us to love thee with all our heart, with all our mind, and with all our soul, and our neighbor for thy sake, that the spirit of charity and brotherly love may dwell in us, filling our hearts with kindness and compassion, so that, by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may live as thy children, who art thyself the true and perfect Love." Amen.
SCRIPTURE READING: Matthew 5:38-48
POEM: "Let Me Not Hate" (Prayer of an American woman written Monday morning, December 8, 1941)

O Lord, let me not
Hate too much.
Let me hate this
Thing called War.
Let me hate the
Bitter strife
In the hearts of men
In our own land
And afar.
But oh, Lord, let me not
Hate the people,
Flesh and blood,
Even as we.
The men and the boys
In strange uniforms,
The hungry children,
The lonely men and women.
Lord, let me not
Hate the people.

—MARION FORCEY LINE¹⁰

PERIOD OF GUIDED PRAYER:
The leader: O God, our Father, who hast required of us that we love our enemies, teach us and be our guide, we pray. Remove from our hearts anger and fear and hate that we may know how to pray. Teach us to remember that all souls are thine: that men of every race and nation are thy children,
⁹ Treasury of Devotion, 1867.
¹⁰ Copyright 1942, by The Presbyterian Survey. Used by permission.



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and that thou dost love them without favoritism.

Teach us, also that we are members of a great human family, and that thou art the Lord and Father of us all. Deepen within us the bonds of mutual respect and love that we may learn to help one another. Although we hurt and destroy one another, increase in us the desire to heal and to serve those in need.

Sentence prayers: (to be given by several people, each prayer being followed by a moment of silence)

1. Heavenly Father, help me resolve that "no man shall drag me so low as to make me hate him."¹¹
2. By thy spirit help me to live peaceably with my fellowmen.
3. Father in heaven, let me not be overcome by evil thought and deeds.
4. In the name of Christ, help me to overcome evil by doing good.
5. Teach us, our Father, to live as we pray:

to love our enemies
to bless our enemies
to bless them that curse us
to do good to them that hate us
to pray for them which abuse us in any way.
HYMN: "We Know the Paths"

CLOSING PRAYER:
O Heart, that beats with every human heart,
O Heart, that weeps with every human tear,
O Heart, that sings with every human song,
Fill our slow hearts with flood tides of Thy love;
That they may beat with every human heart,
That they may weep with every human tear,
That they may sing with every human song,
And thus, through Thee, unite with all mankind. —Source Unknown

¹¹ Booker T. Washington.

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☆ ☆ Current Feature Films ☆ ☆

The Cat People (RKO) Jane Randolph, Simone Simon, Kent Smith. *Melodrama*. Obsessed by legend of ancestral evil, Serbian girl wed to American is transformed by jealousy into panther. . . . Unique steps in photography and suggestion; directed with restraint and suspense. *Macabre, Poe-like, fantastic.* **M**

City Without Men (Col.) Edgar Buchanan, Linda Darnell, Michael Deane. *Melodrama*. Wives, living near prison, bicker, plan "breaks," etc., while newest arrival obtains husband's release. . . . Again the device of prisoners embittered because they can't enlist for Uncle Sam. Story amateurish, contrived, *maudlin.* **M, Y**

† **Commandos Strike at Dawn** (Col.) Ann Carter, Lillian Gish, Anna Lee, Paul Muni. *Drama*. Impact of nazi occupation on Norse village: successive repressions, escape of some to England, their return with commandos to raid secret airport. . . . Photographed on shore of Vancouver, this is remarkably convincing as to atmosphere, sensitive in portrayal of details. *Unrelieved* in horror of situations at points, *exciting* in hair-breadth encounters. **M, Y**

Dr. Gillespie's New Assistant (MGM) Lionel Barrymore, Van Johnson, Keye Luke, Richard Quine. *Drama*. Three internes are tried out on cases to determine which shall become old doctor's righthand man, but the army seems to be the winner. . . . Series wears increasingly thin, with repetitious comic interludes and contrived incidents that strain for effect. *Of mild interest.* **M, Y**

Flying Fortress (British film released by War.) Richard Greene, Donald Steward. *Drama*. Two Americans—discredited pilot and worthless playboy—are transformed, reach heroic heights, after joining R.A.F. . . . Raid which climaxes film provides some excitement; otherwise, film is trite, carried out in *forced, artificial fashion.* **M, Y**

Frankenstein Meets Wolf Man (Univ.) Lon Chaney, Patric Knowles, Bela Lugosi, Hona Massey. *Melodrama*. Buried werewolf comes to life again, and doctor who attends him conceives experiment using notes of Frankenstein and utilizing recreated monster. . . . *The horror film to end all horror films.* **M, Y**

The Glass Key (Par.) Brian Donlevy, Allan Ladd, Veronica Lake. *Melodrama*. Sordid web is woven when gangsters back reform candidate for mayor. . . . Forcibly acted and directed, but with unsavory background, unethical atmosphere, brutal encounters. *Expert but unpleasant.* **M**

Hi, Buddy (Univ.) Dick Foran, Harriett Hilliard, Robert Paige. *Musical*. Soldiers and sailors on leave stage show as benefit for slum boys' club threatened with extinction. . . . Naive and rather forced as to action and direction, but *pleasant, tuneful* enough for **Y, C**

Hitler's Children (RKO) Bonita Granville, Tim Holt, Otto Kruger, Kent Taylor. *Drama*. With nazi domination of schools as background, tells story of German-American girl who refuses to conform and nazi boy who finally revolts. . . . Convincing in picture of educational methods, but weakened by love story which stresses more sensational phases of system, and by brutal finish. *Straight-forward but unmotivated.* **M**

Jacare (Mayfair productions; silent, with narration by Frank Buck). *Animal* film relating adventures of expedition up Amazon to obtain rare specimens for American zoos. Shows animals in native habitat, and methods of securing them. . . . Fact that certain sequences were obviously staged does not prevent film from being, for those interested in animals and geography, *unusual, entertaining.* **M, Y, C**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. M—Mature Audience; Y—Younger; C—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Journey Into Fear (RKO) Joseph Cotton, Dolores Del Rio. *Melodrama*. American ordnance expert trailed by nazi agents through Turkey for plans he carries in his head. . . . Some devices in this Orson Welles production should have produced suspense, but they are lost in ineffective construction. Despite excellence in portrayal of vivid details, *tedious, disappointing.* **M**

Kid Dynamite (Mono.) Leo Gorcey, Bobby Jordan. *Comedy*. The East End Kids follow their fascist-like leader about, frequent pool rooms, are finally regenerated by military enlistment. . . . Youthful toughness is made "smart," and sudden reform far from convincing. Patriotism utilized to reform gangsters again. Rowdy, self-conscious, *deplorable.* **M**

London Black-out Murders (Rep.) John Abbott, Lloyd Corrigan. *Melodrama*. Various murders overtake perpetrator as police inspector follows clues. . . . Tense and suspenseful at first, then things get *mainly confused.* **M**

Manila Calling (Fox) Jas. Gleason, Carole Landis, Lloyd Nolan, Cornel Wilde. *Melodrama*. American engineers in Philippine jungle hold radio post against hopeless odds to broadcast encouraging words. . . . Awkwardly done, and hurriedly, with motives artificial and confused. Unbelievable Japanese cruelty, improbable heroics of a sordid lot of men and women on "our" side. *Trite, uninspiring.* **M, Y**

Margin for Error (Fox) Joan Bennett, Milton Berle, Otto Preminger. *Melodrama*. A German consul who has gambled away his funds, his assistant who knows it, a bund leader, a Jewish policeman set to guard the lot—and a murder. . . . Lacks spontaneity the melodramatic sequences demand: nevertheless, *good satirical comedy.* **M, Y**

Mrs. Wiggs of the Cabbage Patch (Par.) Fay Bainter, Hugh Herbert, Billy Lee, Vera Vague. *Drama* built on long popular story of brave widow and her family in

slums of a small city. . . . Family portions human, appealing; but addition of comic events featuring "Miss Hazy," often not in good taste, strikes regrettable note. *Stumbling.* **M, Y**

Native Land (Frontier Films) Commentary by Paul Robeson. *Pseudo-documentary* dramatizing violations of civil liberties by hired terrorists, Ku Klux Klan, police, etc., during past decade. . . . Connecting shots imaginative, beautifully photographed. Action direct, brutal, unrelenting in condemnation of anti-labor methods, at times seeming overdone. *Grim, impressive.* **M, Y**

A Night for Crime (Producers) Glenda Farrell, Lyle Talbot. *Melodrama*. Various persons trying to find out who murdered movie star. . . . Unbelievably *amateurish, shoddy, confused.* **M, Y**

No Place for a Lady (Col.) Wm. Gargan, M. Lindsay. *Melodrama*. Detective solves murder case* despite bungling of girl reporter. . . . An oft-repeated plot, *trite, confused.* **M, Y**

The Pay-Off (Producers) Tom Brown, Lee Tracy. *Melodrama*. Reporter caught in murder mystery tracks down "higher up" connections of perpetrators. . . . Plot is a bit better constructed than average of its kind; still lacks any real skill in interpretation. *Routine.* **M**

Pittsburgh (Univ.) Frank Cravan, M. Dietrich, Randolph Scott, John Wayne. *Melodrama*. Rise of two miners to power, degeneration of one and his later reform through aroused patriotism, the whole interwoven with romance. . . . Probably meant to be a saga of coal and steel, but gets itself badly *confused* and leaps glibly from miracle to miracle. Considerable brawling, drinking, with artificial coating of patriotism. **M**

A Ship Is Born (War.) *Documentary* showing sources of ship materials, process of construction, training of candidates for merchant marine service. . . . Technicolor scenes are stirring; narration makes this *inspiring* tribute to all elements concerned with task of maintaining merchant marine. **M, Y, C**

† **The Siege of Leningrad** (Artlink; commentary by Edward Murrow) *Documentary*. Shows civilians suffering, rallying to defense of city, constructing lake road to obtain supplies; soldiers at defense posts, trying to hold front lines. . . . Remarkable in picture it presents of everyday activities, chosen to give vivid impression of what the siege was like—horror of cold, hunger and death; determination of defenders, etc. *Impressive, unspectacular, real.* **M, Y**

Silver Skates (Mono.) Kenny Baker, Irene Dare, Patricia Morison. *Musical*. Skating, music, dancing scenes strung on tale of ice show in financial difficulties. . . . Ice spectacles presented with little ingenuity, but for figure-skating fans they should be *entertaining.* **M, Y, C**

Star Spangled Rhythm (Par.) All-star cast. *Spectacle*. With its own studios as setting, Paramount presents its "stars" in series of comic skits, dancing numbers, songs, etc., strung on thin thread of plot. . . . Far-fetched plot pokes fun at official movie pomp and pretense, while individual skits are funny though not particularly original, and occasionally marked by innuendos. A "blown up" vaudeville show. **M, Y**

Vengeance Strikes (Mono.) Jack LaRue, Joan Woodbury. *Melodrama.* Playboy, framed into prison, is very, very bad; then, pardoned, he becomes very, very good—even accepting job as guard and helping institute reforms. . . . Some surprisingly good isolated spots, but for the most part *overdone, and stiltedly presented.* **M, Y**

Films for Church Use

Reviewed by the Committee on Visual Education of the International Council of Religious Education

The Book for the World of Tomorrow. (28 min.), 16 mm. Sound. \$10.00.

(Rental price covers one week's use of the film during which it may be shown as many times as desired).

Produced for the American Bible Society with the co-operation of Westinghouse Electric and Manufacturing Company. Starting with scenes of the New York World's Fair—"The World of Tomorrow," the film quickly comes to a consideration of the Bible as the "Book for the World of Tomorrow" as well as for the world of yesterday and today, and the importance of the Bible Society's work in translating and distributing it throughout the world.

A sequence showing the horrors of war is used to establish the need for the Bible, and as the picture develops the Bible is presented as a universal book for all people, binding them together in a common faith. A series of short scenes suggest the value of the Bible to its many readers—the Eskimo and the African, the Oriental and the varied peoples of the West.

Excellent but very brief historical sketches suggest the sacrifices and labor involved in translations—from the original Hebrew and Greek through the Latin to German and English. Included is the work of Jerome and the tedious labor of a missionary who is translating the Bible for a people who have no written language.

Covering a vast field of activity in brief scope, the film does an excellent piece of work but leaves one with a desire to see some of the sequences elaborated so that the results of Bible distribution can be seen more clearly. It should prove useful in church schools, young people's meetings and Sunday evening services as a means of developing an appreciation of the Bible's importance in daily life and of the sacrifices that have preserved it for today and tomorrow.

Content and Technical Quality: EXCELLENT

From Every Mountainside. 2 reels (25 min.), 16 mm. Silent. Black and white: \$3.00, color: \$6.00.

The audience is taken into the mountain regions of Kentucky to the campus of Pine Mountain Settlement School, Harlan County, Kentucky. One sees boys and girls coming from every side to participate in this unique educational venture. A vocational guidance counselor helps a boy choose his field of work. The widely diversified curriculum of the school departs from the traditional pattern and admirably combines cultural as well as practical subjects adapted to the needs of the region. Students are seen at work in the surrounding country practicing



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"It is the kind of message this war-torn world needs to hear, and I heartily recommend it to the churches of Chicago."

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"This film makes a most impressive missionary appeal. It stands not alone for an Indian village in Mexico, not for the 16,000,000 Indians of Latin America, but in reality for the multitudes of underprivileged people throughout the world whose lives are steeped in tradition, superstition and ignorance."

DR. EMORY ROSS, General Secretary
Foreign Missions Conference of North America.

It is endorsed for Church use by the Baptist Literature Bureau, Foreign Missions Conference of North America, Methodist Board of Missions, Harmon Foundation, Missionary Education Movement, Presbyterian Board of Foreign Missions and the Religious Film Association, Inc.

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the theories and skills learned in the classroom. Before the picture is concluded, we join with the students in worship in their beautiful chapel.

Pine Mountain Settlement School is not identified as the project of any one denomination. It may therefore be accepted as typical of the services any Board of National Missions might render to similar forgotten or neglected regions of our land. Recommended for use with mission study groups, or any classes or organizations interested in national missions.

Many of the scenes in this film duplicate scenes in the film "Let's Cooperate."

Content and Technical Quality: EXCELLENT

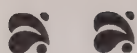
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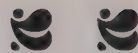
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What's Happening



Personal Notes

* PRESIDENT ALBERT W. BEAVEN of Colgate-Rochester Divinity School died on January 24, 1943, bringing to a close a distinguished career of service in the pastorate, the teaching profession and in interdenominational cooperation. As pastor of the Lake Avenue Baptist Church of Rochester, New York from 1909 to 1929, he pioneered in new methods of religious education: the "Three Period Session Plan," one of the first experiments in the expanded session of church schools; the "Wednesday Night Club" plan for the midweek service; and the "Church Service Corps" form of parish organization. He wrote a number of practical books in the field of religious education, including *Putting the Church on a Full Time Basis*, *The Local Church—Its Purpose and Program*, and books on family life.

For the last fourteen years of his life Dr. Beaven was President of the Colgate-Rochester Divinity School, where he also held the chair of practical theology. His multitudinous duties as teacher and administrator and as a leader in his own denomination did not prevent his active cooperation in interdenominational work, particularly through the Federal Council of Churches. He was President of the Federal Council from 1932 to 1934. He was active in cooperative work in his own city. He was a popular speaker at state conventions of Christian education and at the Quadrennial Conventions of the International Council. In 1937 he attended the ecumenical conference at Oxford and then visited the Orient with a special interest in the Christian world mission. Through his well-rounded leadership he made a valuable contribution to many phases of contemporary religious endeavor.

* DR. ORLO J. PRICE, Executive Secretary of the Federation of Churches of Rochester and Vicinity 1919-1932, died on February 12. Before going to Rochester he served as pastor in Baptist churches in Freeport, Illinois and Lansing, Michigan. He was always much interested in the educational responsibilities of the church and united the Federation of Churches and the Monroe County Sunday School Association. He served in many capacities in both denominational and interdenominational work, including seven years' service on the Administrative Committee of the Federal Council of Churches. He retired from the Federation in 1932 and was living in Florida at the time of his death.

* MISS BERNICE OAKLEY JONES, who served for the past year on the staff of the New Jersey Council of Religious Education, has recently become Director of Religious Education for Christ Episcopal Church, Bloomfield-Glen Ridge, New Jersey. Miss Jones is an ordained member of the Methodist Church, and served from 1936 to 1939 as pastor of the Methodist Church at Conifer, New York. She also served as an associate on the Board of Education of the Reformed Church for two years.

* DR. FRANCES R. EDWARDS, since 1927 a member of the staff of the Division of Christian Education of the National Council of the Protestant Episcopal Church, has recently resigned. Dr. Edwards served as secretary for curriculum. She developed educational research through the Child Study Commission out of the findings of which came the Division's educational program. Dr. Edwards plans to take a sabbatical year's rest before deciding on future activity. She is the author of *Children and the Church* and articles for various educational journals.

State and County Council Happenings

* AT THE ANNUAL MEETING of the Michigan Council of Churches and Christian Education, Dr. D. Stanley Coors was elected president of the council. Dr. Coors is pastor of the Lansing Central Methodist Church, and has been serving as chairman of the Council's Department of Evangelism.

* THE UNITED COUNCIL OF CHURCHES of St. Joseph County (South Bend, Indiana) recently held a Congress on Postwar Peace, presided over by Rev. F. E. Davidson, President of the Council. The Council's recent bulletin reports that 566 lay persons have been enrolled as Christian citizens supporting the Council of Churches.

* AT THE 12th Annual Session of the Indiana State Pastors' Conference, the Indiana Council of Churches was formed. Ten denominations and two interdenominational organizations had approved the constitution and elected delegates to the convening council. The charter denominational members are Northern Baptist Convention, Disciples of Christ, Methodist, United Brethren, Presbyterian, U. S. A., Presbyterian, U. S., Friends, Evangelical, Evangelical and Reformed, Church of the Brethren, Congregational and Christian. The Indiana Council of Church Women will function as a Department of Women's Work for the new Council. The Indiana Council of Religious Education will function as the Department of Religious Education. Dr. Ralph L. Holland, Executive Secretary of the Indiana Council of Religious Education, was elected Secretary of the new Council of Churches. The officers of the new Council are: Bishop Fred L. Dennis of the United Brethren Church, president; Edward R. Bartlett of DePauw University, vice president; Alvah C. Waggoner, treasurer; Mrs. R. J. Huddelson, secretary.

* FOR MORE THAN TWO YEARS moves have been made looking toward unification of inter-church organizations in Colorado. After several joint meetings of executives, a union was consummated on January 8. The new organization will be known as the Colorado Council of Churches and Religious Education. Early in February a planning conference and convocation for the new organization was held. Dr. S. J. Mathieson, pastor of the Denver Central Church, is first vice president of the new organization. Other officers are to be elected.

* IN AN EFFORT to bring thousands of newcomers to the churches, the Washington (D. C.) Federation of Churches recently sponsored its first join-the-church Sunday. This movement was sponsored by approximately five hundred churches, with the objective of aiding newcomers to establish roots in Washington by joining churches of their faiths. The movement was launched through a variety of means: newspapers, menu cards, streetcar posters, and church and ministers' bulletins. Dr. Frederick B. Reissig, Executive Secretary of the Federation, states that in addition to the ten thousand who indicated their willingness to affiliate with the churches of the city, a great many others were given an incentive to start thinking about joining churches.

* THE NORTH CAROLINA Council of Churches announces the streamlining of its Convocation to conform with restrictions on travel. Instead of holding the usual convocation, a convocation caravan will go to several regional meetings across the state. The meetings will be centered around the presentation and an intensive study of "A Righteous and Enduring Peace."

* THE VENANGO COUNTY Sabbath School Association of Pennsylvania reports a new kind of meeting. Because of the curtailment of driving in the eastern states, the Victory meeting is conducted by mail. A questionnaire was sent out to district superintendents and secretaries. The replies are to be tabulated and a summary of the imaginary meeting is to be sent to each officer. The Association puts out an attractive calendar of yearly events and a monthly newsletter which are sent to five hundred leaders. Accompanying the newsletter is a sheet called "The Idea Exchange," listing ideas and projects that have been tried in the churches in the county.

* THE CHRISTIAN YOUTH COUNCIL of New York City observed Youth Sunday with a special service held at the Greenwich Presbyterian Church. The theme of the meeting was "Grant Us Wisdom; Grant Us Courage."

Coming Events

Meetings of Interest to Leaders in Religious Education

APRIL

14-15 Meeting, United Stewardship Council, Philadelphia
25 Easter Sunday

MAY

1-2 Maryland-Delaware Christian Youth Conference, Salisbury, Maryland
2-9 Christian Family Week
19-20 Southern Regional Conference, The Parish and Church School Board of the United Lutheran Church in America, Columbia, South Carolina.
26 General Assembly, United Presbyterian Church of North America, Dearborn, Michigan.
27 General Assembly, Presbyterian Church, U. S., Montreat, North Carolina.
27 General Assembly, Presbyterian Church in the U. S. A., Detroit, Michigan.

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. World Conflict, Problems of War and Peace

BURGESS, ERNEST W. and BAUMGARTNER, JOSEPH C. *The American Family. The Problems of Family Relations Facing American Youth. Problems in American Life, Unit No. 7.* Washington, D. C., National Council for the Social Studies and National Association of Secondary-School Principals, Department of the National Education Association, 1201 Sixteenth St., N.W., 1942. 56 p. \$.30.

"Child Care in a Wartime City, a Report." *Social Progress*, 33:17-19, January 1943. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$.10.

The Church at Work in Camp Communities. (Revised) New York, Christian Commission for Camp and Defense Communities, 297 Fourth Ave., 1942. 40 p. \$.10 each; quantity rates.

The Church at Work in Defense Industrial Communities. New York, Christian Commission for Camp and Defense Communities, 297 Fourth Ave., 1942. 20 p. \$.10 each; quantity rates.

Civilian Public Service After Eighteen Months. Report on Pacific Coast Trip by Frank Olmstead, Field Secretary, War Resisters League, New York, War Resisters League, Room 414, 2 Stone St., 1942. 11 p. Single copies free; additional copies, \$.03 each.

CREEDEY, BROOKS SPIVEY. *Consumer Problems and Projects.* New York, Womens Press, 1942. 72 p. \$.35.

GRUIN, FREDERICK. *America's Battlefronts. Where Our Fighting Forces Are.* Headline Books, No. 38. New York, Foreign Policy Association, 22 East 38th St., 1943. 96 p. \$.25.

A Guide to Church Volunteers Serving in Defense Areas. New York, Inter-Church Committee for Volunteer Service in Defense Areas of the Christian Commission for Camp and Defense Communities, 297 Fourth Ave., 1942. 36 p. \$.10.

HULL, CORDELL. *The War and Human Freedom.* Washington, D. C., Office of War Information, 1942. 20 p. Single copies, free.

KIRKPATRICK, E. L. (Director) *America's Leaders of Tomorrow Are Talking.* Discussion Outline on Problems Facing Young People Today. Washington, D. C., Superintendent of Documents, 1942. 44 p. \$.25.

MACRUDER, EDITH CLYSDALE. *Basic Issues of the War and Peace.* Under God a New Birth of Freedom in This World. Pamphlet No. 2, Building for Freedom Today and Tomorrow Series. New York, National Student Council, Y.W.C.A., 1943. Order from The Womens Press, New York, New York. 57 p. \$.35.

MARSH, C. S. *The Rural Child in the War Emergency.* Chicago, The Committee on Rural Education, 5835 Kimbark Avenue,

1942. 35 p. \$.10 each; quantity rates.

Post-war Agenda. Washington, D. C., National Resources Planning Board, 1942. Single copies, free.

PRESCOTT, DANIEL A. *Children and the War.* Austin, Texas, Hogg Foundation, the University of Texas, 1943. 24 p. For out-of-state distribution, \$.25.

"Race Problems . . ." *Social Action*, Vol. IX, No. 1, January 15, 1943. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. 48 p. \$.20 each; quantity rates.

RANDOLPH, A. PHILIP. "The Negro in American Democracy." *Social Progress*, 33:14-16, January 1943. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$.10.

SMITH, T. V. et al. *Democracy vs. Dictatorship.* Teaching American Youth to Analyze and Understand Their Own and the Enemy's Ways of Life. Problems in American Life, Unit No. 6. Washington, D. C., National Council for the Social Studies, and National Association of Secondary-School Principals, Departments of the National Education Association, 1201 Sixteenth St., N. W., 1942. 69 p. \$.30.

Toward Greater Freedom. Problems of War and Peace. New York, Commission to Study the Organization of Peace, 8 W. 40th St., 1942. 80 p. \$.15 each; quantity rates.

WALLACE, HENRY A. *America's Part in World Reconstruction.* New York, Woodrow Wilson Foundation, 8 W. 40th St., 1943. 6 p. Single copies, free.

B. The War and Industry, Economics, Labor Problems

The American Economic System. Compared with Collectivism and Dictatorship. Washington, D. C., Chamber of Commerce of the United States. 36 p. Single copies, free. Quantity rate, \$.05 each.

BABCOCK, FERN. *Strategic Vocations for Enduring Freedom.* Vocational Selection for College Women in Wartime. Pamphlet No. 3, Building for Freedom Today and Tomorrow Series. New York, National Student Council, Y.W.C.A., 1943. Order from the Womens Press, New York, New York. 32 p. \$.15.

British Labor on Reconstruction in War and Peace. Interim Report of the National Executive Committee of the British Labor Party, approved by the Party Conference under the title "The Old World and the New Society." L. I. D. Pamphlet Series. New York, League for Industrial Democracy, 112 E. 19th St., 1943. 40 p. \$.15.

CLUGSTON, KATE. *Cotton or School.* Publication No. 387 New York, National Child Labor Committee, 419 Fourth Ave., 1943. 31 p. \$.25 each, quantity rates.

"Economics . . ." *Social Action*, Vol. 8, No. 10, December 15, 1942. New York, Council for Social Action of the Congregational Christian Churches, 239 Fourth Ave. 47 p. \$.15 each; quantity rates.

"Equal Pay" for Women in War Industries. United States Department of Labor, Bulletin of the Women's Bureau, No. 196. Washing-

ton, D. C., Superintendent of Documents, 1942. 26 p. \$.10.

GRIFFITH, SANFORD. *Where Can We Get War Workers?* Results of a Manpower Survey in Baltimore. Public Affairs Pamphlets, No. 75. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 32 p. \$.10 each, quantity rates.

Labor's Part in the Administration of the War. National Policy Memoranda, No. 19. Washington, D. C., National Policy Committee, National Press Building, 1943. 28 p. \$.25.

Policies Advocated by the Chamber of Commerce of the United States. Washington, D. C., United States Chamber of Commerce, 1942. 62 p. Single copies, free.

STEWART, MAXWELL S. *How Can We Pay for the War?* Public Affairs Pamphlets, No. 74. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1942. 31 p. \$.10 each, quantity rates.

War Program of American Industry and Resolutions. New York, National Association of Manufacturers of the United States of America, 14 W. 49th St., 1943. 19 p. Single copies, free.

C. Liquor, Crime

CARSKADON, THOMAS R. *How Much Do You Know About Alcohol?* New York, Association Press, 1942. 31 p. \$.05.

RODGERS, ELSIE G. "America's Liquor Bill—1942." *Social Progress*, 33:16-18, December 1942. Philadelphia, Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, 917 Witherspoon Building. \$.10.

SELLIN, THORSTEN and BUSEY, PAUL R. *Crime.* The Causes and Extent of Criminal Behavior, Its Prevention and Treatment. Problems in American Life, Unit No. 9. Washington, D. C., National Association of Secondary-School Principals, and National

(Continued on page 39)

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alive. With all my powers I declare the fervent faith: "I believe in the life everlasting."

Church Councils and the Community

(Continued from page 14)

include leadership training, religious survey and visitation, vacation schools of religion, weekday religious education, and conferences on special subjects such as the post-war world and the Christian family. A number of small communities now have functioning inter-church committees and are having rich experiences in good will and in building a better community in which to live.

The place of the state council

The State Council attempts to stimulate and guide the organization and operation of these local councils and committees. This is done by suggesting plans and materials, selecting local leaders to function until the local group makes a selection, and by personal counselling at every opportunity. At the same time a series of state departments and committees is developing a program along a number of lines that may serve the various communities. Committees develop plans for cooperation in vacation schools, weekday religious education, leadership training, surveys, conferences on community good will, and family life and many other areas. These committees offer ideas, material and leadership to local communities seeking help. A state council, therefore, helps to set up local channels for cooperation, and then prepares services that may flow through these channels to serve the community.

While the above outline seems to indicate a complicated approach to the field it is, nevertheless, a realistic approach. It contemplates the development of programs suitable for a group of city churches and other appropriate activities for town or rural communities. It seeks to furnish channels of organization through which local church workers can cooperate in a community-wide program, and through which State Council committees can offer ideas, materials, and leadership. The program can be indigenous to the local community while stimulated and enriched through state leadership, both denominational and inter-denominational.

One fallacy in the plan is that it does not provide for the isolated country church, unless the churches of a nearby town can include it in their plans. The problem of stimulating and maintaining so many units may also become a tremendous burden for the State Council office. We hope this problem may be met by securing the help of denominational leaders for counselling with local communities. We also believe that since a local community is a natural unit for much religious activity that leadership will more readily respond.

The leaders of the Michigan Council of Churches frankly recognized that we are in a transition stage in our field program. There are many difficulties, and no doubt many mistakes will be made. However, we believe that in identifying our field program with the community we are following sound principles of social work—principles which must be recognized in religious work as well. If the church will lose itself in the service of the community where men and women live and die, suffer and toil, where Christian character is made or destroyed, it will be close to the purpose and method of Jesus and will find itself.

I Believe in Life Everlasting

(Continued from page 5)

"He is risen!" That is the triumphant affirmation of the New Testament. That is the central message of the Book that deals with the life and character, the death and resurrection of Jesus and the influences that flowed from him.

"He is risen!" That is the cornerstone on which the Christian Church is built. That is the conviction which gives creative power to the Church today; so that the weak become stable, the evil change to good, and the faltering are transformed into the triumphant. Christ is alive!

My thought about the hereafter revolves around these basic beliefs: emotionally, I have faith that God is good; intellectually, I am convinced that the human adventure makes sense; spiritually, I accept the validity of Jesus' insights; and experientially, I know that Jesus Christ is

New Books

Drama in the Church. A Manual of Religious Drama Production. By Fred Eastman and Louis Wilson. Revised Edition. New York, Samuel French, 1942. 187 p. \$1.50.

This completely revised manual sums up in a concise way the most essential things drama groups should know as a background for producing plays in churches—"not as entertainment but as a means of ministering to the souls of men through a great art." The authors deal with such as the following subjects, which are admirably classified and sub-divided for ready reference: choosing the play, organizing for production, directing, acting, business management, stage management, lighting, costuming, make-up, property, publicity and equipment. The closing chapter gives valuable suggestions concerning the enveloping service of worship for a religious drama.

In this revised edition, all data concerning surveys of the extent and nature of religious drama in the United States have been brought up to date. In addition, there have been added handy check lists for such as the director, stage manager, electrician, and business manager, and a list of new religious dramas classified according to subject and season. Drama groups will find this a practical manual, for it shares the results of wide experience in this field.

W. E. D.

The Story of the Bible People. By Muriel Streibert Curtis. New York, Macmillan Company, 1942. 118 p. \$1.75.

The author's purpose is stated as six-fold: (1) To give an idea of the whole sweep of biblical history, (2) to show where the famous stories fit into the record as a whole; (3) to encourage wider acquaintance with biblical materials with brief reference to stories which it is hoped that readers will later read, (4) to show growth and change in religious thinking, (5) to give incidental suggestions as to how the Bible was written and values of different portions, (6) to help readers feel themselves a part of a great fellowship in the use of the Bible.

This is not a book of Bible stories. It is more of an outline in discourse form. It is suggested for use with groups of boys and girls of 9 to 14 years of age, as a book for family reading or as a book for individual study. In order to achieve its purpose, it is necessary that the reader be familiar with stories of the Bible and (or) read many Bible stories along with the material in the book. Good specific helps are given for such a "reading record." Other helpful materials are given for use of the book: suggestions for a memorizing record, a time ladder, outlines of the Old Testament and the New Testament library, suggestions for projects and a helpful bibliography.

M. L. P.

Suggested Next Steps in Latin America. By Forrest L. Knapp. New York, World's Sunday School Association, 1943. 61 p. \$25 each; quantity rates.

The General Secretary of the World's Sunday School Association, upon completion of his recent visits to South and Central America, British Honduras, Jamaica, Mexico, Cuba, Haiti, the Dominican Republic, and Puerto Rico, writes engagingly and with conviction regarding his contacts and conversations with the leaders of Evangelical forces in these countries. He is concerned with questions of how to bring about an advance in Christian education in Latin America.

This booklet gives first the narrative of his visits to the various countries, to which are added challenging statements on factors which affect the program, unmet needs and some sources of help, and some suggested next steps. The interesting report is an introduction to a most significant educational enterprise with our Southern neighbors, with whom Dr. Knapp has helped us gain a new acquaintance.

O. M.

Victorious Suffering. By Carl A. Glover. Nashville, Abingdon-Cokesbury Press, 1943. 156 p. \$1.00.

Why do people suffer? Because of laws at work in the universe, or because we are tied with others in a social structure, or because we have free wills to do as we please. How do we meet suffering? Some with resentment, others with self-pity or stoical self-control, by calling it an illusion, by some substituted excitement or with meek resignation; and some by capitalizing the power that is in it for great purposes of life.

With such starts as these, Mr. Glover goes on to tie up a man's convictions about the universe, himself and God with the way he handles suffering. If these convictions are deep, he masters suffering instead of being mastered and used by it. And in the Cross he finds the touchstone to any final answer to the problem of human pain.

We suffer for others and in the place of others. There are individual gains from suffering and social gains—hard as it seems to believe that there are. And the final answer lies "beyond the veil." For in this faith in an endless life, as at every other point the Christian faith "provides a climate in which every sufferer can find healing."

A short book, this, and thus all the better for these times when troubles come fast and men must get their answers in a hurry. While easy to read, its answers run deep. Good for one's soul and his ministry to other souls.

P. R. H.

Philosophies of Education, edited by Nelson B. Henry. Part I of the Forty-First Yearbook of the National Society for the Study of Education. Bloomington, Illinois, Public School Publishing Company, 1942. 321 p. \$2.25.

The Psychology of Learning, edited by Nelson B. Henry. Part II of the Forty-First Yearbook of the National Society for the Study of Education. Bloomington, Illinois, Public School Publishing Company, 1942. 502 p. \$2.50.

These companion volumes constitute the 1942 Yearbook of the National Society. Influential schools of thought have as their spokesmen recognized authorities on the philosophies underlying the purposes of education and on the theories and practices of the learning process. There are in the first volume discussions on the history of philosophy and science, and essays on educational philosophy and experimentalism, realism, idealism, Aristotelianism, Catholic education, and on comparative educational philosophy.

In the second volume there are first expositions of three major schools of the psychology of learning—conditioning theories, connectionist theories, and Gestalt theories, and second there are discussions on implications for education in specific problem areas.

What we find in the whole Yearbook is actually much confusion of thought presented with a purpose to reveal contrasts, sharpen issues, and to portray opposing viewpoints and theories. It is not intended that ready-made solutions to basic questions be presented. Rather, this literature calls for further comprehensive thinking on fundamental issues in modern education. The books constitute excellent studies in comparative educational philosophy and the psychology of learning.

O. M.

The Plight of Man and the Power of God. By D. Martyn Lloyd-Jones. Nashville, Abingdon-Cokesbury Press, 1943. 120 p. \$1.00.

There is much truth in the 120 pages of this vigorous little book by an eminent British clergyman and scholar. Calling sternly for return to the cardinal principles of Christianity, with emphasis upon religion as the foundation of morality, upon the fact of sin, and upon the reality of the wrath of God, the author is rather too sweeping in his condemnation of most modern thinking in religion. One wonders how effective it is to "demolish" so much by repetitive assertion. To a liberal who is willing to acknowledge that much has been wrong in modern religious thought, and that the central truths of our Christian faith need to be reinterpreted and reaffirmed, this wholesale debunking by those who insist on returning to "Bible theology" seems a little less than convincing. Nevertheless, this is a thought-provoking book, well-written and worth reading.

H. J. S.

American Negroes. A Handbook. By Edwin R. Embree. New York, John Day Company, 1942. 79 p. \$1.00.

A short and easily read summary of the development of the newest and youngest race—the Brown Americans. The author, a profound student of race, culture and education, relates the encouraging progress made by Negroes in raising a standard of health far below that of America as a whole, in extending their educational privileges, and in broadening their opportunities for making a decent and satisfying living in a country whose attitude has been "half Nazi, half

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and a deepened appreciation for his own personal religion. It is especially needed today when we are learning that we must live in a world with people whose mental concepts are entirely different from ours, and it should help to dispel ignorance and intolerance.

L. W.

Then I Think of God. A Book of Devotional Readings for Children. By Mabel A. Niedermeyer. St. Louis, Bethany Press, 1942. 115 p. \$1.25.

Just what we have needed—a year-round book of devotional readings for boys and girls from six to ten. Short, experience-centered stories are printed in large type for children's own reading. These stories are simply written, with an understanding of the child mind, and are reverential in tone. Each story is followed by a prayer and a phrase from the Bible. In addition there is a litany for each season and the book is decorated with seasonal drawings. With this collection a child may share in family worship in a meaningful way, as well as grow in his appreciation of the people and things about him and their relation to God.

L. W.

A History of the Evangelical Church. By Raymond W. Albright. Harrisburg, Pennsylvania, The Evangelical Press, 1942. 501 p. \$3.50.

The great-great-grandson of Jacob Albright, founder of the Evangelical Church has written a scholarly, official history of that church. A wealth of interesting detail adds color to the straightforward account of the hardships of the young church in gaining a foothold among the Pennsylvania Germans in the early 19th century, the organization of its growing membership, and its expansion to other countries.

The Sanctuary. For the Lenten Period. By Lucius H. Bugbee. Nashville, Abingdon-Cokesbury Press, 1942. 47 p. \$.05. Quantity rates.

A vest-pocket, or purse-sized devotional pamphlet for the pre-Easter season. For each day there is a Scripture selection, a meditation, a prayer, and a suggested activity.

A New Original Philosophical System. By Apostolos Makrakis. Vol. I, Introduction to Philosophy. Psychology, Logic, Theology, Philosophy. Vol. II, Ethics. New York, G. P. Putnam's Sons, 1940. Vol. I, 843 p. Vol. II, 716 p. \$7.50 a set.

These volumes present what is called a new and inclusive philosophy embracing philosophy as such, psychology, logic, theology, and ethics. The author (1831-1905) lived and taught in Greece. He was a member of the Orthodox Greek Church. Christian teaching enters into and is re-thought by his philosophical system.

Abner Jarvis. By W. T. Person. Philadelphia, Westminster Press, 1943. 254 p. \$2.00.

An entertaining college story with a new and engaging kind of hero, a gawky, penniless farm boy. Abner, with his independent spirit, homely philosophy and utter sincerity makes a place for himself during his fresh-

democrat." After a short tribute to the creative contributions to American culture made by the new race, he makes a plea for more truly democratic treatment:

"No nation can reach its full strength with one-tenth of its people kept from free growth and wide opportunity. Consideration of the Negro rests not only on humanity and charity; it rests on the solid base of enlightened selfishness; it is a question of the health and prosperity and development of the whole nation."

M. T.

Christianity and Social Order. By William Temple. New York, Penguin Books, 245 Fifth Avenue, 1942. 93 p. \$.25.

In this compact volume the Archbishop of Canterbury defines the role of Christianity in establishing a world order based on freedom from want and freedom of thought. The church has a definite responsibility to interfere in the social order as is well attested by historical precedent. It is not the place of the church, however, to offer specific solutions to social problems or identify itself with particular proposals or platforms. Rather, the church should evaluate specific proposals on the basis of Christian principles: God and his purpose; man, his dignity, tragedy, and destiny; freedom; social fellowship; service.

The church and Christian citizens properly call upon the government to work toward a society embodying six major objectives:

1. Wholesome family life and security for every child.
2. Every child provided opportunity for an education inspired by faith in God.
3. Economic security enabling every citizen to provide for his children.
4. Every citizen given a voice in the conduct and conditions of his occupation.
5. At least two days rest in seven, and annual vacations with pay.
6. Freedom of worship, speech, assembly and association.

H. C. M.

Paul Jones. Minister of Reconciliation. By John Howard Melish. New York, Fellowship of Reconciliation, 2929 Broadway, 1942. 61 p. \$.50.

The author tells simply and beautifully the story of Bishop Paul Jones of the Episcopal Church. His interpretation of the way of the Cross and meaning of the Christian Fellowship led him to become a pacifist. Elected Bishop of the Missionary District of Utah in 1914, his interpretation of Jesus' principle of love, the supreme value of personality, the putting of the kingdom of right relationships

before everything else, led him to believe war was a repudiation of Jesus' way. His service as national secretary of the Fellowship of Reconciliation, and in later years as college pastor at Antioch, reveals a man trying to live on the basis of the Christian principles he professed. Religion for him had primarily to do with the way a person expresses himself in the life of today. Whether or not you agree with his interpretation, this little book of sixty pages is worthy of reading. It is valuable as the record of one who loved his fellow men and truly spent his life in trying to serve the church universal.

J. B. K.

Selected Educational Motion Pictures.

A Descriptive Encyclopedia. Washington, D. C., American Council on Education, 1942. 372 p. \$3.00.

More than four hundred and fifty pictures of 16 mm size are described in detail and evaluated. The films described were selected on the basis of more than 5500 teachers' judgments and 1200 student judgments as to the most helpful films used for specific purposes in public school classes. This five-year evaluation program was a part of The Motion Picture Project of the American Council on Education. Supplements are issued periodically.

The films included were each reported as effective in public school teaching by at least five teachers. Each film was reported as having a wide range of usefulness in the curriculum and conforming to minimum technical standards. All are nationally available. Grade levels are indicated for each film.

Many of the films described in this book for public school teachers have value for religious education. Used with materials especially prepared for the church leader by the International Council, these descriptions should be quite helpful.

M. L. P.

The Tree of Life. Edited by Ruth Smith. New York, Viking Press, 1942. 496 p. \$3.50.

A beautiful book of beautiful selections from the literatures of many religions, especially selected for young people. The religions of the American Indians, the Norse, Hindus, Buddhists, Confucianists, Taoists, Egyptians, Babylonians, Greeks, Zoroastrians, Hebrews, Christians and Mohammedans are here expressed through stories, legends, poetry and historical accounts. This is a book for both young and old and no one can read it without a widened appreciation for different peoples and different religions

The Faith of Our Children

MARY ALICE JONES

This book lights the path by which adults may lead children to a living faith. Full of challenge and of practical helpfulness to every Christian teacher or counselor or parent of boys and girls, the chapters offer invaluable guidance in the field of "The Child's Approach to Religion."

Adults often cannot guide children wisely in the field of religion because they themselves are confused by the very questions which children are most likely to ask. Miss Jones' searching book stimulates the teacher or parent to re-evaluate his own religious experience, and to apply his Christian convictions in the concrete situations of daily life. She writes each thoughtful chapter with a consciousness of mission in which all Christian adults must share: "We are educating our children for life with God . . . striving to help them take their places as true sons of their Father—children of God."

The Chapters: THE SPIRITUAL NATURE OF CHILDREN. CHILDREN'S EXPERIENCE OF GOD. THE LOVE OF GOD. THE GREATNESS OF GOD. THE RIGHTEOUSNESS OF GOD. CHILDREN'S UNDERSTANDING OF JESUS. CHILDREN AND SALVATION. LEARNING TO DO GOD'S WILL. THE NEGLECTED CHILDREN. THE BIBLE AND CHILDREN. THE CHURCH AND CHILDREN. WORSHIPING GOD.

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During no period in the history of Christian education has the educational work of the Church undergone more fundamental changes than in the present century, and few people know more about these changes than William Clayton Bower. Each chapter of *CHRIST AND CHRISTIAN EDUCATION* is the distillation of many years of study and of much distinguished writing, the cream of the wisdom gained both from research and from practical experience, evaluated and set significantly into the contemporary scene.

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man year, athletically, scholastically and romantically. The story is written with humor, good characterization and ingenuity.

Books Received

*†ABNER JARVIS, by W. T. Person. Westminster Press. \$2.00.

*ABUNDANT LIVING, by E. Stanley Jones. Abingdon-Cokesbury Press. \$1.00.

*ALCOHOL THE DESTROYER, by C. Aubrey Hearn. Broadman Press. Cloth, \$.60; paper, \$.40.

*THE BROAD HORIZON, by Patience Strong. E. P. Dutton and Company. \$.50.

*CAMPING AND THE COMMUNITY, by Ramona Backus, et al. Association Press. \$1.00.

*†A CHAIN OF PRAYER ACROSS THE AGES. Forty Centuries of Prayer, compiled and arranged by Selina Fitzherbert Fox. E. P. Dutton and Company. \$2.00.

The Hazen Pamphlets. 1. RELIGION IN HIGHER EDUCATION, by Paul J. Braisted. 2. THE PLACE OF RELIGION IN HIGHER EDUCATION, by Robert L. Calhoun. 3. CONVERSATIONS ON HIGHER EDUCATION AND RELIGION. 4. THE RESOURCES OF RELIGION AND THE AIMS OF HIGHER EDUCATION, by Julius Seeley Bixler. 5. TEACHING ECONOMICS WITH A SENSE OF THE INFINITE AND THE URGENT, by Patrick Murphy Malin. The Edward W. Hazen Foundation, Inc., Haddam, Connecticut. \$.10 each; quantity rates. High-grade pamphlet material primarily for college and university teachers and administrators who wish seriously to face the problems of integrating religion with education. These repre-

sent a non-commercial publishing and educational enterprise.

*ON BEING A REAL PERSON, by Harry Emerson Fosdick. Harper and Brothers. \$2.50.

*SIGNS OF PROMISE. The Mendenhall Lectures, 1942, by Frank S. Hickman. Abingdon-Cokesbury Press. \$1.50.

*†SUGGESTED NEXT STEPS IN LATIN AMERICA, by Forrest L. Knapp. World's Sunday School Association. \$.25 each; quantity rates.

THE THOUSAND-YEAR CONSPIRACY. Secret Germany Behind the Mask, by Paul Winkler. Charles Scribner's Sons. \$2.75.

*†THE UNCONQUERABLE. Concerning the Christian Mission in a World at War, by Charles Tudor Leber. Fleming H. Revell. \$1.50.

*WHAT IS THE CHURCH DOING? by Henry P. Van Dusen. Charles Scribner's Sons. \$1.00.

*A WHISPER AND A PORTION. Poems for the Quiet Hour, by Hazel M. Kerr, 650 Hale Street, Palo Alto, California. \$1.25.

Where Are the Facts?

(Continued from page 35)

Council for the Social Studies, Department of the National Education Association, 1201 Sixteenth St., N.W., 1942. 64 p. \$.30.

D. Civil Rights

Jehovah's Witnesses and the War. New York, American Civil Liberties Union, 170 Fifth Ave., 1943. 36 p. Single copies, free.

Military Power and Civil Rights. A statement of Policy on Wartime Issues. New York, American Civil Liberties Union, 170 Fifth Ave., 1942. 11 p. Single copies, free.

By the Author of "The Family Lives Its Religion" and "Popularity"

Does Your Child Obey?

By REGINA WESCOTT WIEMAN

"Since all parents, teachers and other social agents actually do deal with obedience and disobedience continuously, the welfare of the child and of society requires that they do so with the greatest attainable skill, wisdom, and penetrating appreciation of all that is involved." Thus writes Dr. Wieman in her Foreword.

Here is a book that is not limited to a particular stage of growth in a child's life, but rather to the whole process of his development. The author does not assume that obedience is the only or the greatest problem. She does, however, feel that obedience can be either constructive or destructive, depending upon the methods employed. \$1.25.

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* To be reviewed.

† Reviewed in this issue.

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The Journal This Month

IF THE *Journal* this month seems a little heavy on matters relating to the home, be assured that this was done with intention. Christian Family Week comes early in May and in our usual forehanded way we are trying to stimulate interest and action in advance.

Mr. McEntire has some interesting observations regarding the effect that family attitudes have on whether or not children go to Sunday school regularly and unite with the church. Mrs. Dexter thinks that if parents will get together they can "do something" to exercise reasonable control of their children's extra-curricular activities. Mr. Grebe recognizes the poor status of pictorial art in most homes and describes a circulating gallery method that might be used widely. "Church Night at Home" tells how the Christian homes in one community held "church services" in their own homes one night a week. Next month there will be an article on ways of worshiping in the home and detailed programs for family use.

The fine Danish hymn, "That Cause Can Never Be Lost" is the inspiration for the dramatization by the same name in this number. The hymn has been growing in popularity in American churches, and it expresses beautifully the philosophy of slow growth underlying our programs of Christian education. The dramatization is easy to produce and should be widely used during Christian Family Week.

Mrs. Allen Fraser, who is now working in Dr. Buttrick's church in New York City, is the new writer of the primary worship programs. She is a specialist in primary work and has served very successfully in summer laboratory schools and as the head of various primary departments. Her vacation school text, *Learning About Our Church*, is very popular and has given considerable help to primary superintendents in their regular programs.

Coming in June

THE JUNE ISSUE will be the first major step in making good on the the prospectus of future plans inserted in the February number. A generous extra-page issue, with twenty-four pages of special articles, liberally illustrated, will deal with the theme of the February Conference on Christian Education Faces Wartime Needs. Plan now to circulate extra copies among your leaders. More details next month.

Brevities

GIFTS to sixteen Protestant religious bodies in 1941 and 1942 ran about seventeen per cent above 1940. . . . Some part of the Bible is now translated into 1055 languages, four having been added in 1942. . . . A Pennsylvania survey found that twenty-five per cent of those who went from high school to college were less qualified than fifty per cent of those unable (nearly always for financial reasons) to go. . . . Research studies show that educational radio reaches those already educated and not those who need education, because the latter do not have

enough general background to listen fruitfully; this illustrates one problem of all education. . . . Easter this year comes as late as it ever can and will not be so late again until 2038. . . . Fifty-six experts served as resource leaders in the eight commissions of the Conference on Christian Education Faces Wartime Needs held by the International Council for 477 delegates. . . . Speaking of Book Reviews, which no one was doing, the classic along this line was written by Abraham Lincoln: "For those who like this kind of a book, this is the kind of a book they will like."

Where Honor Is Due

PRIMARY children love Edna Wasser, but they are not unique in this affection. Her radiant personality, her unusual ability and her willingness to serve anyone whom she can, have made her a favorite person not only in her own church—the Christ Evangelical and Reformed Church of Fort Thomas, Kentucky—but also with people of all faiths in her town and even with many in the nearby city of Cincinnati.

Just now Mrs. Wasser is serving as assistant general superintendent of her Sunday school, with the children's divisions under her special care, and is also teaching a fine primary class. She understands children, draws out their aptitudes, and presents to them winningly the appeal of Jesus. She is a splendid story teller and is always called upon to tell the story on Children's Day or other great occasions.

For a number of years she was superintendent of the primary department, and trained several of her teachers so well that one is now head of the primary department and another of the beginners' department. She is a great believer in leadership training classes for herself as well as others. Ever since she started teaching, which was at an early age, she has been on the lookout for all the help she could get with materials and ideas from training classes and from other leaders. At the present time she is one of sixteen from her church enrolled at the training school being conducted by the



Cincinnati Federation of Churches. When the children's work director of her denomination, Miss Bernice Buehler, visited her church recently, Mrs. Wasser planned the meeting and so publicized it that Miss Buehler was able to meet a large number of the children's workers in that area.

For many years Mrs. Wasser has been associated with the Cincinnati Graded Union, a group of Sunday school workers of all churches which meets monthly. She has served as president and as secretary of this group and on various occasions has presented model class worship or study periods.

Her church and community work do not prevent her from the proper care of her home, her two adopted children, Lynn and Lois, now approaching junior age, and of her husband Carl. Through the children she has been drawn into the P.T.A. work of their school. Mr. Wasser is now busy seven days a week in a large war industrial plant, but during the depression years his work as a carpenter was affected by the decline in the building trades. For two years Mrs. Wasser turned her skill with children into a financial asset by setting up a private kindergarten in her basement, her husband making the tables and other equipment. The children loved it.

Just now she is busier than ever, as her husband's long hours of work give him little opportunity to help at home, and her neighbors and others often need her help. Her pastor, Rev. A. G. Schnake, writes: "In spite of it all she is in her place every Sunday morning. So many others have simply given up because it was too much. Perhaps again after the war, they say. But not Mrs. Wasser." She feels that the spiritual training of children is as important as their physical care and continues to devote her time, strength and spirit to that work.